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The Christian Century

Published Weekly

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Do We Want a Classless Society?

By George A. Coe

Does the Federal Council Disapprove?

An Editorial

Stealing the Old Testament

By John Haynes Holmes

Pass the Neely Bill!

An Editorial

Over Jordan

By Ruth W. Sedgwick

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In This Issue

GEORGE A. COE

is professor of education, retired, in Teachers College, Columbia University. He was formerly a professor in Union Theological Seminary, New York, and before that at Northwestern University. Among his many books perhaps the best known are *The Religion of a Mature Mind, Education in Religion and Morals, Psychology of Religion, A Social Theory of Religious Education* and *What Ails Our Youth?* Dr. Coe is now living in Claremont, Calif.

RUTH WOODBURY SEDGWICK

is a New York dramatic critic. She was, for six years, an editor of *Stage*, and has written many articles on stage personalities. She recently collaborated with Katharine Cornell on Miss Cornell's autobiography, *I Wanted to Be an Actress*. Mrs. Sedgwick lives in Connecticut.

JOHN HAYNES HOLMES

is probably too widely known as the minister of the Community Church, New York, to need any introduction to readers of The Christian Century. Active in many fields of public service, Dr. Holmes has just been elected acting chairman of the American Civil Liberties Union to fill the place from which Dr. Harry F. Ward has retired, pending the election of a permanent successor.

Coming

Winifred Kirkland, whose books, such as *The Great Conjecture* and *Portrait of a Carpenter*, have reached a wide audience, has written a Lenten meditation on the temptations of Jesus. . . . "Back to the unfettered initiative of the fathers!" Just how unfettered were the fathers? Carl Knudsen, from his vantage point as minister of the Church of the Pilgrimage, Plymouth, Mass., attempts to answer that question.

The CHRISTIAN CENTURY

February 21, 1940

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Calendar of Coming Events

Feb. 19-Mar. 15. Interdenominational School for Missionaries, Iowa State College, Ames.
Feb. 20, 21. Annual Meeting, Presbyterian and Reformed Churches, Rochester, N. Y.
Feb. 21. Methodist Advance Meeting, Seattle, Wash.
Feb. 21. Methodist Advance Meeting, Fort Wayne, Ind.
Feb. 21. Baptist Convocation on Mission of the Church in a Distressed World, Centralia, Ill.
Feb. 21. Baptist Convocation on Mission of the Church in a Distressed World, Wilkes Barre, Pa.
Feb. 22. Baptist Convocation on Mission of the Church in a Distressed World, Philadelphia.
Feb. 22. Baptist Convocation on Mission of the Church in a Distressed World, Urbana, Ill.
Feb. 22. Methodist Advance Meeting, Knoxville, Tenn.
Feb. 22. Methodist Advance Meeting, Portland, Ore.
Feb. 23. Baptist Convocation on Mission of the Church in a Distressed World, Chicago.
Feb. 23. Baptist Convocation on Mission of the Church in a Distressed World, Scranton, Pa.
Feb. 23. Methodist Advance Meeting, Spokane, Wash.
Feb. 23. Methodist Advance Meeting, Bristol, Tenn.
Feb. 23. Philadelphia Preparatory Meeting for National Christian Mission.
Feb. 23-25. Tennessee Student Christian Conference, Scarritt College, Nashville.
Feb. 25. Ford Hall Forum, Boston; Cornelius Vanderbilt, Jr., speaker.
Feb. 25. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Gustav Grahn, speaker.
Feb. 25. Sunday Evening Club, Chicago; Herbert E. Hawkes, speaker.
Feb. 25. Charles Street Forum, Boston; Phillips Endecott Osgood, speaker.
Feb. 26. Baptist Convocation on Mission of the Church in a Distressed World, Lansing, Mich.
Feb. 26. Baptist Convocation on Mission of the Church in a Distressed World, Williamsport, Pa.
Feb. 26, 27. Baptist Training School of Leadership and Service, Los Angeles, Cal.
Feb. 26, 27. Catholic Conference on Industrial Problems, Buffalo, N. Y.
Feb. 27. Baptist Convocation on Mission of the Church in a Distressed World, Hollidaysburg, Pa.
Feb. 27. Baptist Convocation on Mission of the Church in a Distressed World, Battle Creek, Mich.
Feb. 27. Annual Meeting, Pennsylvania Council of Churches, Harrisburg.
Feb. 27-29. Federal Council of Churches, Conference on Relation of the Church and the International Crisis, Philadelphia.
Feb. 28. Baptist Convocation on Mission of the Church in a Distressed World, Uniontown, Pa.
Feb. 28. Baptist Convocation on Mission of the Church in a Distressed World, Bay City, Mich.
Feb. 29. Baptist Convocation on Mission of the Church in a Distressed World, Detroit, Mich.
Feb. 29. Baptist Convocation on Mission of the Church in a Distressed World, Pittsburgh, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVII CHICAGO, FEBRUARY 21, 1940 NUMBER 8

EDITORIAL

IS the "alternative front" for which the stalemated European generals have been seeking being set up in the Near East? The enormous concentration of troops there makes the question pertinent. With the disembarkation of 30,000 Anzacs at Suez—carrying memories of Gallipoli—the Allied forces in this region are now said to total nearly a million men. This includes the Turkish army of 350,000. Moreover, Turkey has half a million trained reserves available on a moment's notice, and the French are reported to be planning to double the size of the army which they have massed in Syria. All this concentration is explained to the outside world as a defensive preparation against a possible German drive through the Balkans or a Russian attack on Turkey. General Weygand's army is so disposed as to be able to strike in either direction, depending on where the blow comes. Nevertheless, it is not without meaning that Paris reports that this army has been formed "to face any situation and even, if need be, to take action in the direction of the Caucasus, which now represents Germany's principal source of petroleum in the Orient." It is not many miles from the Turkish frontier to the Russian oil reserves at Baku and Batum. And with Russia entangled in Finland it hardly seems that Turkey needs a million men to protect her against a soviet invasion. An old-fashioned war for oil, whether in the Caucasus or in Rumania, is distinctly a growing possibility.

Thunderclouds in the Near East

Staying Democratic and Staying Neutral

FAR MORE than meets the eye appears to have been involved in the sudden resignations of the generals commanding the Belgian and Dutch armies. The fact seems to have been that both these military men wanted to impose martial law. They had every excuse for doing so. Three times the Germans have been declared to be on the verge of invading the low countries, and neither has any guarantee that its territory will not be violated at any moment. Under such circumstances, what more natural than that the army chiefs should have demanded full powers, including the power to control the press and public assembly? But the Belgian and Dutch people refused to be stampeded. Although well aware of the national danger, public sentiment still believed that there is much more chance of keeping the two countries neutral if their democratic liberties are kept functioning. The generals were told to stick to their military knitting. Resignation followed. The issue is likely to arise again in both countries, but it is enheartening to find that the people of these two democracies, despite the pressure of encompassing armies, have not yet been willing to surrender to the idea that the only way in which to preserve an endangered democracy is to abandon it for a military dictatorship.

Mr. Roosevelt Sends an Envoy to Europe

EUROPEAN reactions to President Roosevelt's new "peace offensive" are reported to be of two kinds. The belligerent nations are said to be officially correct but cool in their attitude toward the impending visit of Mr. Sumner Welles, while the neutrals are said to be enthusiastic. American reactions, on the other hand, seem to be compounded of puzzlement and unhappy memories. The first naturally arises out of wonder as to what the President hopes to accomplish, especially after having sped his envoy on his way with the slashing attack on Russia and Germany contained in his speech to the American Youth Congress. After that attack, Mr. Welles can hardly expect to have his peace-making warmly welcomed in Berlin. But the second American reaction comes from the recollection that it was only a quarter-century ago that another president sent another personal representative to a warring Europe, and before that mission was done Colonel House had signed with Sir Edward Grey the fateful agreement of February 22, 1916, under the terms of which America was pledged to enter the war on the Allies' side if Germany turned down an invitation to a peace conference at which the Allies were to set the terms. Only the action of President Wilson in inserting the word "probably" in the House pledge—"Should the Allies ac-

cept this proposal [of a peace conference on their terms] and should Germany refuse it, the United States would probably enter the war against Germany"—saved this country from being hurled into the war then and there. But that disclosure of American partisanship not only undercut President Wilson's later efforts to mediate; it greased the ways to the American declaration of war. Americans cannot help remembering Colonel House as Mr. Welles sails for Europe. Nevertheless, they hope that good may come out of his mission. For one thing, they know that Mr. Welles is no such innocent as Colonel House; the undersecretary of state is as canny an observer and negotiator as the American diplomatic service contains. For another thing, Mr. Hull's announcement that American efforts are tied up with those of the other neutrals is reassuring.

Prize-Winner in America; Prisoner in France

IF you will turn to the February number of the *Atlantic Monthly* you will find a poignant essay of less than a thousand words to which a prize of $250 has been awarded. The essay is entitled "Communion." It tells a simple story of travelers in a railway coach, crossing Europe from Poland to France, and of the way in which the barricades of language are surmounted as they find friendship in comparing their differing translations of the New Testament. The prize-winner's name is Henri Roser. At almost the same time when that winning essay was appearing in this American magazine, Henri Roser was standing before a military court in France, charged with refusal to bear arms. The tribunal seems to have treated him, on the whole, with consideration. It apparently did not pay much attention to the charge of the prosecutor that Roser had been excluded from the Protestant ministry in France because of his pacifist views. It allowed his wife to tell of his work among the poor. It even gave the prisoner a chance to outline the position of the Fellowship of Reconciliation, of which he is the secretary for France. Then it sentenced him to four years' imprisonment. He is now in the Santé prison in Paris. Permission to appeal has been refused. We advise all our readers to turn to page 262 of the February *Atlantic* and read Henri Roser's essay. Then they will know what manner of man it is that a modern state, fighting to defend the right, believes it must imprison.

Catholic Bishops on Social and Economic Organization

A STATEMENT running to thirty-four pages of print, recently issued over the signatures of the sixteen Roman Catholic bishops who constitute the administrative board of the National Catholic Welfare Conference, is well worth careful study. Its emphasis is rightly placed on moral and religious principles as the basis of the social order. Men have a right to private property, but ownership is stewardship. Social duty is always correlative to private right. The two extremes of absolute individualism and complete socialization are discussed and condemned. Between them lies a middle way. "Not only must the moral principles of justice and charity be recognized by members of society, but the social and economic system itself must be so organized that these principles can freely function and become truly operative. Hence the need of a guild or corporative system which will establish sound prosperity and which respects the proper hierarchic structure of society." Non-Catholic Americans may gag slightly at the "hierarchic structure," and "corporative system" needs further definition. Some light is thrown on the latter concept by a book entitled *The Pope's Plan for Social Reconstruction,* a commentary on the social encyclicals of Pius XI, by Charles Bruehl, published only a few months ago under the *Imprimatur* of Francis J. Spellman, Archbishop of New York. Mr. Bruehl says (on page 264): "The fascist state stands out in our days as the one great experiment in the corporative reconstruction of society. Whatever one may think of fascism, it bears witness to the powerful trend towards socialization. It may not answer the papal ideal, but it unquestionably can serve as a provisional model in which we can in a concrete fashion visualize some of the essential lineaments of a corporative society. . . . Social forces tending towards a reshaping of society in a corporative sense are very much in evidence. Our concern must be that these forces receive the right orientation, and are not diverted into dangerous channels or made subservient to false social ideals. The spirit is the decisive factor." Two lines of reflection are suggested. First, does the Italian corporative system really have some features of economic and social organization that we might profitably adopt? Second, just what "orientation" of that system do the Roman Catholic bishops think it needs to make it applicable to America?

While We Wait for The War Boom

BUSINESS COMMENTATORS are considerably put out these days because war orders are not larger than they are. Production levels, after getting back to the 1929 peak just before the holidays, have fallen off rapidly. The business index is dropping so fast that only the expectation of a boom in war trade keeps another panic from starting. All the wiseacres of Wall Street agree that everything hinges on a war boom, and naturally they—together with the politicians who must answer for hard times at the polls—wonder what's holding up French and British buying. Before the rest of us grow too tearful over the deferred hopes of the munition makers, however, it is worth noting that some of them have already made a considerable killing. Take, for example, a few comparative figures on the profits of steel companies. U. S. Steel made a net profit in 1939 of more than $40,000,000. But the real figure of interest in that company's balance sheet is the net profit of $28,835,282 for the final quarter of the year, as compared with its profit of $4,394,454 for the final quarter of 1938. Or take Mr. Girdler's Republic Steel. Net profit there for the final quarter of 1938 was $308,612; for the final quarter of last year $6,772,593. This, it may be objected, is hardly large enough to call a war boom. That's true, but half a dozen leading steel companies show that their earnings went up during the first

months of the war from 100 to 2,000 per cent over the corresponding period of the year before. That will do for a starter. At the same time, it is interesting to find *Newsweek* announcing that several automobile companies are now beginning to shift over to the manufacture of airplanes and plane motors. And it sounded like old times to hear Senator Thomas of Oklahoma charge in the Senate the other day that the government is paying the Winchester Arms Company $120 each for 65,000 rifles like the ones which are being manufactured in the Springfield arsenal for $80. Isn't it about time to reconstitute the Nye committee?

Changes in the Civil Liberties Union

THE American Civil Liberties Union has excluded from membership on its governing committees or staff any person "who is a member of any political organization which supports totalitarian dictatorship in any country, or who by his public declarations indicates his support of such a principle." To make the action absolutely clear, the resolution states that by totalitarian governments Russia, Germany and the fascist countries are meant, and that members of the Communist party, the German-American Bund and similar organizations are henceforth to have no part in directing the activities of the union. A minority which opposed adoption of the resolution publicly denounced it as "directly due to the hysteria which has been aroused by recent international events." In this the minority was probably right, and there are indications that this country is in danger of becoming involved in another red witch-hunt. The sentence imposed on Mr. Browder after his recent conviction on passport charges can hardly be explained except as a desire to smash at the Communist party through the man. Nevertheless, the action of the A.C.L.U. seems eminently sensible. The union exists to defend civil liberties—that is to say, the Bill of Rights. What sense would there be in having its activities controlled by supporters of political regimes which refuse to allow their subjects the protection of a bill of rights? The Civil Liberties Union will undoubtedly continue to defend the civil liberties of communists and fascists in this country, just as it is at this moment defending the liberties of Henry Ford. But it will function far more effectively if it is directed by men and women whose devotion to those liberties cannot be called in question.

The 'Nation' Celebrates

ONLY a few weeks ago we were congratulating the *New Republic* on its twenty-fifth anniversary. Now similar congratulations are in order for that other distinguished New York weekly journal of opinion, the *Nation*. Perhaps the congratulations should be three times as strong in this case, for the *Nation* is three times as old. It is something of a feat for a journal which usually champions minority opinions and unpopular causes to survive for seventy-five years, but there is nothing in the lavish anniversary number which the *Nation* has put out to suggest that it does not have plenty of strength left to carry it to its centenary, and far beyond. Much of this anniversary number, as is proper, is given to a review of the influence which E. L. Godkin and Oswald Garrison Villard have had on the national life. The two editorships almost spanned the period from the close of the Civil War to the rise of Hitler. There is food for reflection in the contrast between Godkin's liberalism, its moral sensitivity and self-assurance balanced by its social blindness, and the liberalism which the paper seeks to expound today. One thing about this anniversary number is puzzling. That is the significance of the cover. On the cover stands a raw-boned American farmer, clad in overalls, posed against a sweep of prairie country, with what may be the usual group of buildings around a grain elevator off in the distance in one direction and what is certainly a church in another. Is this meant to suggest the America for which the *Nation* has spoken? It is hardly conceivable. For if there is any one factor which has operated to circumscribe the influence of this free journal it has been its urban outlook, tending in recent years to become more and more an outlook restricted largely to leftist minorities in New York or in a little handful of cities along the eastern seaboard. But why cavil at a cover? The fact is that there never has been a day when the journal of opinion had a heavier responsibility or a greater opportunity than it has in this country now. And the *Nation* can be counted on to bear the one and grasp the other.

Pacifist's Sermon Disturbs Some Englishmen

ELSEWHERE in this issue Mr. Shillito remarks on the lack of tension in England over the wartime preaching of pacifist ministers. Sketchy newspaper reports, however, indicate that the sermon which Leyton Richards, of Carr's Lane, Birmingham, preached over the B.B.C. on February 11 has stirred up quite a little protest. To be sure, Mr. Richards was preaching over a national hookup, and under the auspices of the government-controlled radio system. It is natural, therefore, that whatever he may have said of a pacifistic nature should have been treated more seriously than would any sermon preached to a parish congregation. Strangely enough, the worst of Mr. Richards' offending seems to have been the fact that, after praying for men in uniform, he prayed also "for those with a wider allegiance." The idea that there can be a wider allegiance in time of war than that to the state has turned loose the objectors. The B.B.C., be it said to its honor, is standing by Mr. Richards unflinchingly. It announces that it chose his sermon topic, "Christ Triumphant," approved the script of his service, and states that, so far as the pacifist issue is concerned, "We consider he held the scales very evenly." Such a position taken by a government agency under present circumstances is greatly to Britain's credit. It is far more creditable than the position which Canadian authorities have taken with regard to enforcement of the savage "Rule 39" in the Defense of Canada regulations. Reports from north of the border tell of stiff jail sentences and heavy fines meted out for trivial remarks adjudged a potential deterrent to recruiting enthusiasm. Moreover, the B.B.C. attitude is far

more creditable than the course we would expect to see followed in this country if the United States should enter the war.

Does the Federal Council Disapprove?

(VIA WESTERN UNION)

EDITOR CHRISTIAN CENTURY
CHICAGO, ILL.

YOUR EDITORIAL HEADLINE OF FEBRUARY 7 "THE FEDERAL COUNCIL APPROVES PRESIDENT'S ENVOY TO THE POPE" IS UNTRUE BOTH IN FACT AND IN INTERPRETATION. THE STATEMENT OF THE FEDERAL COUNCIL'S EXECUTIVE COMMITTEE NOWHERE APPROVES OR COMMENDS THE PRESIDENT'S ACTION. ON THE CONTRARY THE STATEMENT OPPOSES DIPLOMATIC RELATIONS WITH THE VATICAN WHILE KEEPNG AN OPEN BUT GUARDED MIND AS TO THE POSSIBILITY THAT MR. TAYLOR'S MISSION MAY CONTRIBUTE TO PEACE. THE STATEMENT MERELY SAYS, "WE CAN SEE WAYS IN WHICH IT MAY HELP TO BRING PEACE," WHICH IS MARKEDLY DIFFERENT FROM APPROVING THE APPOINTMENT. WE PROTEST AGAINST YOUR DISTORTION WHICH DOES GRAVE INJUSTICE TO THE CAUSE OF UNITED PROTESTANTISM. FOR THE SAKE OF THE RECORD AND IN JUSTICE TO THE FACTS WILL YOU KINDLY PRINT THIS TELEGRAM PROMINENTLY IN YOUR NEXT ISSUE.

GEORGE A. BUTTRICK, PRESIDENT
JOHN R. MOTT, VICE PRESIDENT
SAMUEL MCCREA CAVERT, GENERAL SECRETARY

YES, indeed! The Christian Century takes extraordinary pleasure in giving this telegram the most prominent position available in its pages. Aside from the courtesy of affording to the officers of the Federal Council opportunity to state the position of the executive committee more clearly than the committee's resolution stated it, there are two reasons for satisfaction in publishing this telegram: First, it is *good* news that the Federal Council does not approve the appointment of an envoy to the Vatican with the rank of ambassador; second, it is *new* news, something hitherto not only unknown but unsuspected by anyone outside of the inner circle of the Federal Council's officers and executive committee.

Setting aside for the moment, as of secondary interest, any question as to whose fault it is that the truth has hitherto been concealed from the press and the public, emphasis must be laid upon the fact that the Federal Council has not approved President Roosevelt's action. Since the president, vice-president and general secretary of the Federal Council have united in a statement to that effect, it must be taken as an established fact that, in the minds of these officers, the executive committee's resolution did not constitute or imply an approval of the appointment. In the spirit of optimism, we indulge the hope that this interpretation by the officers represents also the minds of the members of the committee who voted unanimously for the resolution. Astounding as this is, in view of the text of the resolution, it is very welcome news. We can only hope that it will receive as wide publicity through the daily press of the nation as did the former—and, as it now seems, erroneous—report that the executive committee had approved the ambassadorial appointment to the Vatican. Protestantism again speaks with a united voice at least to this extent: The appointment is not approved.

The Federal Council of Churches of Christ in America, as the record will show, represents one of the major loyalties of The Christian Century. This paper holds itself, and should be held by others, to strict accountability for any "distortion" or misrepresentation of any action or utterance by the responsible officiary of that great organization. And by the same token, that officiary must also be held strictly accountable for an accurate and intelligible presentation of any position that it may take. We must not misrepresent it; it must not misrepresent itself. Now let us see who has done the misrepresenting.

To make the record perfectly clear, the complete and exact text of the committee's resolution may again be spread upon the record:

> The executive committee of the Federal Council of the Churches of Christ in America, at its first meeting since President Roosevelt's announcement of the appointment to the Vatican of a personal envoy, "with the rank of ambassador," issues the following declaration of attitude and policy:
>
> If the appointment should, unfortunately, prove a stepping-stone to a permanent diplomatic relationship, we should feel obliged in good conscience to oppose it, as a violation of the principle of separation of governmental function and religious function, which is a basic American policy and which both history and conscience approve, and as an ultimate injury to all faiths.
>
> We assume, however, unless events disprove us, that the appointment is strictly temporary, unofficial and centrally concerned with efforts for world peace. We can see ways in which it may help to bring peace and to avert wholesale bloodshed and a continuing disaster to civilization. We pledge ourselves again to work with all faiths and with all men of good will for a just and enduring peace.

We leave it to the discriminating reader to decide what that means to him. What it meant to us was (1) that the committee would disapprove the appointment if it were to be a stepping-stone to a permanent diplomatic relationship, (2) that it is willing to assume that it will not prove to be such a stepping-stone, and (3) that it has no objection to the appointment as made, especially because (4) it thinks the appointment may help to bring peace. The plain implication of that seemed to be an approval of the appointment on the terms stated, with a warning of disapproval if the terms were changed. That "the statement opposes diplomatic relations with the Vatican," as the telegram from the council's officers claims, did not appear in the resolution. On the contrary, it merely served notice that if a condition, not now obtaining, should arise in the future, the council would then feel obliged to disapprove.

Was this a private and peculiar interpretation given to the resolution by The Christian Century alone? Not at all. That is exactly what it meant to every newspaper commentator and every headline writer the country over. (Of course we have not seen all the papers, but we have seen many and they all agree.) The officers of the Fed-

eral Council protest that The Christian Century's headline—"Federal Council Approves President's Envoy to the Pope"—is "untrue both in fact and in interpretation." On the day after the committee's meeting, the *New York Times* headlined its report: "Churchmen Back Taylor Peace Task. Favor Appointment to the Vatican So Long as It Stays Temporary Post." The *New York Herald Tribune* of the same date used this head: "Church Council Backs Plan for Vatican Envoy. Approves it as Emergency Peace Move, Not as Step toward Diplomatic Tie," and introduced its story of the adoption of the resolution with this sentence: "The executive committee of the Federal Council of Churches of Christ in America, which has headquarters at 297 Fourth Avenue, approved unanimously yesterday President Roosevelt's plan to send an emissary to the Vatican with the rank of ambassador to work for peace."

We do not know whether the officers of the Federal Council have sent similar indignant telegrams to the *Times* and the *Herald Tribune* and to the hundreds of other papers across the country which found in the resolution as adopted a clear implication that the Federal Council approved the appointment as made. We have observed no such corrections in the press. If the officers of the council take their disavowal of "approval" seriously, they must cover the country with telegrams. But do what they will they will never catch up with the "distortion" of their position for which they themselves became primarily responsible when they sponsored and published a resolution which bore on its face a plain meaning that they now repudiate and declare they never intended.

The men behind this resolution are far too intelligent to be thought incapable of stating their meaning in English that at least somebody could understand. Such a masterly concealment of thought can scarcely have been other than intentional. It is not uncharitable to assume that the drafting of the resolution represented a studied effort to avoid commitment upon a point which might be considered controversial. The Southern Baptists and other outspoken Protestants were to be mollified by saying that a permanent and regular embassy to the Vatican would be disapproved. Those who consider it a form of blasphemy to criticize any action of the President were to be soothed by the assurance that the Federal Council would go along with his plan. The odium of withholding a blessing from any project put forward in the name of peace, however unlikely to advance that cause and however certain to have dangerous repercussions in other fields, would be avoided by expressing a pious hope that it might be the means of averting bloodshed. And if anyone said—as every unbiased reader would be sure to say—that approval of a "temporary" appointment was clearly implied by saying that it might do much good and that a permanent one would be disapproved, then the reply would be: Oh, no! We didn't say whether we approved the temporary appointment or not!

Caught in the trap of their own evasiveness, and perhaps dismayed at the unanimity with which the press everywhere has blazoned to the country the news that "Church Council Backs Plan for Vatican Envoy" (to quote the *Herald Tribune* again), the embarrassment of the Federal Council's officers naturally boils over in harsh words to The Christian Century—in which they know they can get a hearing, as they cannot in the innumerable other papers which understood the resolution in the same way. Our account is "untrue," "distortion," and "does grave injustice." Back of these indictments lies not unkindness but confused thinking.

Part of that obfuscation which lay like a blight on the executive committee's resolution grows out of the supposed antithesis between a "permanent" and a "temporary" ambassadorship. Three considerations lie against this distinction and the use to which it is put in the resolution. First, it has at best only a shadowy foundation in fact. Second, insofar as the distinction has any reality, it affords no ground whatever for the approval of a "temporary" ambassadorship while a "permanent" ambassadorship is disapproved. Third, the distinction is not Mr. Roosevelt's, but the Federal Council's.

1. There is no such thing as a permanent ambassadorship, or permanent diplomatic relations. Every ambassadorship is subject to discontinuance at any time. Diplomatic relations may be severed at will. "Ambassadorship" and "diplomatic relations" are equivalent terms, the former expressing only a specific grade of diplomatic relations. The opposition expressed in the resolution to the establishment of "a diplomatic relationship" with the Vatican, while condoning and acquiescing in Mr. Taylor's appointment with the rank of ambassador, denotes confusion in the mind of the executive committee. The same confusion reappears in the present telegram.

2. But if a "permanent" ambassadorship would be "a violation of the [American] principle of separation of governmental function and religious function," what possible justification can there be for a "temporary" violation of this same principle? A temporary violation is bad as long as it lasts. The time to condemn and oppose it is when it is first proposed, not after it has entrenched itself in precedent. When, however, does a "temporary" ambassadorship lapse? The President said he was appointing Mr. Taylor as an ambassador to the pope chiefly to aid in the work of reconstruction *after the war*. Mr. Taylor may live a long time, but he will hardly live long enough to complete this "temporary" job! Will his task not require a successor? Will the Federal Council be in a position to oppose the continuation of this "temporary" alliance of church and state, having failed to disapprove it in the beginning?

3. But who says this appointment is temporary? The Federal Council "assumes" that it is temporary. On what ground does it rest this assumption? Does the President say it is temporary? He does not. We hear rumors that certain Protestant visitors at the White House have been told that it is "only temporary," but that the President does not wish to be quoted as saying so. Why? One wonders! One cannot help wondering what the President tells his Catholic visitors. What, for example, did he tell the apostolic delegate who, following the appointment of Mr. Taylor as ambassador to the Vatican, for the first time in more than seventy years paid an *official* call on the President of the United States? Did he tell him that the ambassadorship was only temporary? We wonder. Pope Pius seems to have a contrary feeling about it. He

congratulates the college of cardinals upon the coming of the "*first* [American] ambassador to the provisional embassy at the Vatican" and forthwith adds the name of Mr. Taylor to the pontifical directory for 1940. The natural inference would seem to be that the President wants the Protestants to think it is "temporary" and the Catholics to think it is "permanent." This is pretty slippery ground upon which to rest the Federal Council's assumption that the appointment of an ambassador to the Vatican is "temporary."

That word "stepping-stone" in the council's resolution also should come up for reconsideration. The appointment of Mr. Taylor could not be a "stepping-stone" to a diplomatic relationship; it is the thing itself. There is no principle of regular diplomatic relationship between the United States and the Vatican which is not inherent in the Taylor ambassadorship.

Finally, we would direct the executive committee's attention to the confusion of thought denoted by its strange assumption that the appointment of Mr. Taylor as ambassador is "unofficial"! How is Mr. Taylor to be invested with the rank of ambassador without official action? If there is no official action there will be no ambassador, and Mr. Taylor will simply be the personal representative of Mr. Roosevelt of Hyde Park to Mr. Pacelli of Vatican City, a perfectly legitimate and unexceptionable relationship, and one, too, through which every legitimate purpose which the President cherishes on behalf of peace could be realized.

We take the telegram at the head of this editorial as a true representation of the Federal Council's mind—so far as it goes. But it does not go far enough. It is urgent that the record be clarified by the executive committee itself, and that such clarification be made now. As the record stands, Protestantism is compromised. What the executive committee did not see, and what apparently the officers do not see, is that this matter is important! As it now stands, the President is committed to the establishing of diplomatic relations between the government of the United States and the head of the Roman Catholic church. This is a public relationship between the head of this nation and the head of that church. Whether temporary or permanent, it is illegitimate as long as it lasts. Has the Federal Council no word to say about that? The best that can be made of the interpretation given in the officers' telegram is that the executive committee neither approves nor disapproves the appointment. It has no opinion at all! The appointment may be a means toward peace—still, the committee does not approve of it. It may be a step toward a permanent ambassadorship—still, it does not disapprove of it. What kind of leadership is this for "the cause of united Protestantism" to which the officers think The Christian Century has done "grave injustice" by giving the committee's action the only interpretation it could reasonably bear?

Can the Federal Council be satisfied to issue a statement saying that it hopes good may come from the diplomatic arrangement contrived by the President but that it must not last too long? First through no fault of its president, and then again through a natural reading of its executive committee's resolution, the Federal Council has been advertised to the four corners of the country as approving the President's plan. Can it now think of nothing better to do than to send a telegram to The Christian Century giving assurance that it did not (explicitly) approve?

The Federal Council did not approve. Very well. What the thirty million Protestant Americans in its constituency want to know is, *Does it disapprove?*

Pass the Neely Bill!

INQUIRIES from all parts of the country indicate that the lords of the movies are trying desperately to whip up public sentiment against passage of the Neely bill. The Neely bill will, if enacted, outlaw the block-booking and blind-selling of motion pictures. It has already passed the Senate, and it now seems certain that it will come to a vote in the House. Hitherto, the Hollywood forces have been able to smother it in committee in the lower branch of Congress. But this year is another story. A vote impends—a final vote. The Hollywood magnates are desperate. What can they do?

What they have done, it is evident from the letters which fact-seeking readers are writing, is to flood the nation with fantastic misrepresentations of the bill before Congress. Is it true, these readers ask, that the bill's passage would throw thousands out of employment, increase the cost of movies, decrease the number of outstanding films, and set up a federal censorship? All these questions can be answered with a clear and emphatic "No." But in order to make clear the stake which decent community life has in the Neely bill, the conditions which have caused it to be drafted, as well as its provisions, must be understood.

The essential facts about the bill can be stated very simply. Its primary purpose is to establish community freedom in the selection of motion picture films. Two trade practices now make impossible community freedom in film selection. They are compulsory block-booking and blind-selling. These two trade practices have been fastened upon the motion picture industry by the eight major producer-distributor companies, commonly called the "Big Eight." Through block-booking they compel independent exhibitors to buy their pictures in blocks, each block as a rule consisting of the entire year's output of a given company. The independent exhibitor has no power to select his pictures. He must take the bad along with the good. He may lease all—or none. Blind-selling is the trade practice by which the Big Eight require exhibitors to contract for blocks of pictures without seeing them or knowing what they are going to be. The Neely bill proposes to outlaw these two trade practices as monopolistic.

Do all exhibitors have to buy their pictures in blocks? No. The Big Eight own or control about 2,500 of the largest theaters in the country. The exhibitors who manage these theaters are simply employees of the Big Eight and do not have to submit to the block-booking restrictions. From the product of their controlling companies they select such pictures as they want. If these pictures do not exhaust their time schedule, the managers fill out with selected pictures made by other Big Eight com-

panies. Frequently, some of the pictures of the major producers are so poor that they are not shown in the producers' own theaters.

However, block-booking and blind-selling do apply to the 14,000 independent theaters in the country. These theaters constitute most of those located in residential and rural neighborhoods where family audiences prevail, and where almost the entire children's attendance is concentrated. It is upon these family audience theaters that block-booking and blind-selling have their worst effects, for here most of the trash is dumped. The independent exhibitor has to pay for the pictures whether he shows them or not. Naturally, since he is usually operating on a narrow margin of profit, he shows them in order to get back some return on his investment. But when community organizations, such as the churches or the women's clubs or the P.T.A., appeal to him to exercise discrimination in his selection of films, he pleads his helplessness. And he is helpless! Block-booking and blind-selling have made him so.

Why do the Big Eight cling so tenaciously to these trade practices? Primarily because they provide an easy market for their entire product. Pictures do not have to be sold on their merits. A few good pictures will carry a whole block in which fully half may be poor.

As for censorship, the Neely bill contains not a word or a line in favor of it. On the contrary, its whole purport is to give greater freedom to the community and more voice as to what it shall see on its own local screen. If passed, the field of production will also be opened to independent producers who cannot under the present system compete with the Big Eight. In this connection Walter Lippmann has analyzed the situation accurately. He says: "It is not so much regulation as it is emancipation that the movies need. For the evils of the movies come not from too much liberty for the giants, but from the destruction of real liberty by the giants."

One of the most pernicious misrepresentations which the propagandists for the Big Eight have circulated is that the better pictures—that is, pictures valuable from the standpoint of social content and artistic technique—would not be supported by the public. The Big Eight claim that such pictures have to be carried by the cheaper, trashier films. No greater insult could be offered to the 85,000,000 weekly patrons of movie theaters. Nor could any statement be more at variance with the facts. The yearly lists of best pictures from the standpoint of quality content are almost identical with the lists of box office successes. Take, for example, "Snow White and the Seven Dwarfs," "Abe Lincoln in Illinois," "Goodbye Mr. Chips," "The Old Maid," "You Can't Take It with You," and the Andy Hardy series. To say that such pictures have to be carried by the trash is blithering nonsense. These pictures carry the trash in their blocks. The dog carries the fleas. The fleas do not carry the dog.

Thirty-two of the leading religious, educational and civic organizations of the country have endorsed the Neely bill. The independent exhibitors look to it as the one practical measure to relieve their intolerable situation. But these are not the bill's only friends. It has the endorsement of some of the more far-sighted men in the industry itself. For example, Carl Laemmle, the former chief executive of Universal Pictures, shortly before his death placed himself on record thus:

> Abolition of block-booking will be a good thing for the industry. Of course, the picture producer won't like it because it means that he will be obliged to make only good pictures. . . . However, in the course of time, the producer will not be sorry if block-booking is ruled out. He will not be obliged to make trash to compete with trash, and he can concentrate on high-grade product, make better pictures and make more money.

Variety, the trade magazine of the amusement world, has registered its judgment with characteristic forthrightness:

> Every sales executive in the business knows too well that under block-booking the weak are carried along with the strong, and if pictures of the major companies were forced to stand on their own quality as attractions and entertainment there would be an explosion in Hollywood which would eliminate the drones and properly focus approval on the real creators. . . .
>
> Block-booking is the Moloch which consumes good, bad and indifferent product in its insatiable machinery. The wonder is not the scarcity of outstanding, smashing film hits, but that under the present system of industry operation there are any hits at all.

For more than ten years the proponents of freedom in the selection of motion pictures for the local community have labored for the passage of such legislation as the Neely bill embodies. It has been a long, hard fight against one of the most powerful "super-colossal" lobbies ever organized by any monopoly. The bill passed the Senate last July. If the House approves it and the President signs it, it will become effective one year from the date of his signature. Victory is now within sight, but it will not be attained unless the forces which have carried on the struggle thus far carry their united drive to the end. The Christian Century believes that this bill is in the public interest and recommends that its readers give it all the support in their power.

Questions for the Over-Sixties

EDITOR THE CHRISTIAN CENTURY:

SIR: The process of self-examination is sometimes commended by age to youth. It is suggested that certain questions of a searching character should be put and answered. It would be a pity if age should be robbed of the undoubted benefit which such a process brings. But there has been a serious neglect of the moral welfare of the older people, and youth cannot escape from the charge that it does not train them up in the way they should go.

But in the lack of the necessary material I venture to make some suggestions. Let all who are over sixty put these questions to themselves, without prejudice.

One: Do I find I take an increasing interest in myself? It is perfectly natural that when a man has lived threescore years he should have a story to tell which may have some matters of general interest. But the man himself is likely to dwell too much upon these back numbers with the assumption that other people are bound to be as interested in them as he is. Was it not Mr. Pott in *Pickwick*

Papers who insisted on reading his own past editorials—and Pickwick went to sleep? Some of us as we grow old magnify the ego. We develop a curious hero-worship of ourselves. We quote ourselves. If we are preachers we sit under our own ministry with delight. Is that tendency growing?

Two: Do I find I take less interest in other people? Do I come to regard what they say as a brief interlude in my monologues? Do I look at them with a conventional smile? Do I wait till they come to see me, and never go to see them unless I need them for some scheme of mine? Do I complain of So-and-So that he must always be talking about himself, when all the time I cannot get a word in? These are, without doubt, symptoms to be taken seriously. It is not uncommon to find people made bitter in later years because, as they say, they are neglected. Am I in danger of this simply because I am treating others as if they had their part in my life only as an audience or an auxiliary of my own? There are few more delightful experiences than to meet with old men who do not pretend to be young, but do genuinely enter into the lives of others younger than themselves, not playing a part but evidently able to go outside themselves. Am I like them, or——?

Three: Do I keep my mind open? It is perfectly true that we ought not to keep our mind like a corridor down which all and sundry may pass; open, it is justly said, but not at both ends. I am not really meant to be the scene of a procession. But do I keep a place for new ideas, or for new applications of old ideas? Between ourselves, I do not think that old men are suited to lead revolts or start heresies. They have not enough time to see the thing through. Indeed, there are few sadder spectacles than that of a man who after reaching the sixty mark finds that he must keep up with all the latest movements in art or letters or even religion, and who acts as if he could begin entirely afresh with no thoughts from his past to fetter him. But the other danger is the more serious—the danger of the mind which was stored, indexed and hermetically sealed, perhaps in the twenties or in the thirties, and now is never disturbed. This question amounts to this: Was I arrested at a certain moment and stereotyped there?

Four: Do I get angry with people who criticize me or do not agree with me? It is not easy for the elderly to find themselves contradicted or brushed aside by others younger than they are. But *why* am I angry? Is it because of the solemn trust of the truth committed to me? Or is it because my pride is wounded? Or is it—horrible thought!—because I feel I am getting the worst of the argument? Anyhow anger is almost always a silly, wasteful and superfluous luxury.

Ever yours prepared to put these questions to himself,

QUINTUS QUIZ.

VERSE

Misadventure with Daylight

O FOOLS and blind!
You should have done it in darkness.
You should have covered him up
And carried him underground
To crush out his life in the nighttime.
Instead you stripped the young God
And hung him on a hill
By the crossroads outside the city,
In the busy morning hours.
It was a mistake to consider the whole world
Blind as you are blind.
You have only yourselves to blame
If millions have stopped to worship
The straightness of his truth,
And fallen in love with his utter beauty.

EDITH LOVEJOY PIERCE.

Isolation

I THINK that Jesus must have been
The loneliest of men,
Because He had no one to share
His exaltation when
He stood upon the mountain top;
No one to understand
His cryptic word, nor to decipher
His writing in the sand.
He chose an inner circle, but
Their vision was so dim
That even by His side they were
A world away from Him.
I think perhaps when coming down
From some transcendent place,
The flame of mystic revelation
White upon His face,
The burden of that unshared splendor
Was greater agony
Than going lonely to the Cross,
Or mounting Calvary.

HAZEL M. KERR.

To His Friends

THESE are his prayers you hear,
These greetings by the way. . . .
His heart no longer gay,
But stricken and dear,
Knows only to pray.

"Good-morning" . . . or . . . "Good-night,"
Or any usual phrase—
Hear how the heart prays;
It cries for your light
In a dark place.

Your way of being kind,
Your gift of love, indeed,
Is his heart's need. . . .
Be not deaf and blind:
See how the words bleed.

DAVID MORTON.

Do We Want a Classless Society?

By George A. Coe

THE "we" in this title means "we who, being adherents of American churches, regard ourselves as Christians." The term "Christian" is here employed merely to identify a section of the populace, not to convey any implication of a difference between being "true" Christians and only nominal ones. With respect to the persons who make up this section of society a single question is asked: Does their consciousness of themselves as Christians include desire for a kind, for any kind, of general social organization that can be called classless?

This question needs to be discriminated from two others. An assertion sometimes is made that the principles of Christianity, if they be consistently followed out, will require this or that kind of society. This may be so, but the concern of the present inquiry does not lie here. Objects that are implied in our beliefs, but not specified therein, often are not desired. Similarly, one might ask whether the intention to be a Christian does not contain within itself an at least germinal or subconscious impulsion towards a classless society. Perhaps it does, and the fact, whatever it is, may be important, but the quest of this moment is for information as to motives that already are above the threshold of consciousness.

Anyone who holds that Christianity implies the desirability of a classless society, and that the self-commitment of a Christian includes inner pressure in this direction, may understand our question to be, "Have this implication and this motive already become a part of the self-awareness of American Christians?"

I

Inquiry into this matter is needed. For the distresses of our woeful world gather about three foci of conflict, every one of which at its base involves the problem of the desirability of a classless society. One of these foci reflects differences that are called, or miscalled, racial. What is to be done with the present alienations between "Aryan" and Semite, Caucasian and Negro, Orient and Occident? Christians desire amelioration of these alienations, of course, but have we conceived of any completion of the process? Would we obliterate, if we could, all occasion and excuse for the control of supposedly inferior peoples by supposedly superior ones? Would we like, in addition, to eliminate all opportunity for exercising our present virtue of condescending kindness to other races?

A second focus of conflict displays differences in economic power. These differences extend all the way from access or non-access of peoples to raw materials, and from exploitation of subject peoples to social stratification in our own country on the basis of possessions, and finally to the contrast in power between ability to work with one's hands and ability to draw a check for a million dollars. Christians certainly desire more or less smoothing out of these rough places. There is too much of class here, obviously; but how much too much? What differences of economic power would Christians, if they could decide the matter, leave standing forever?

The third focus of conflict displays differences in ability from individual to individual—differences that are due in part to the presence or absence of opportunity, but in part also to inequalities and unlikenesses in original endowment. What validity, if any at all, do Christians see in the complaint that democracy has failed because the people lack capacity for self-rule; or in the claim that, even though the forms of popular rule be retained, a superior element in society must manage to rule the masses; or in the *Führerprinzip,* the leadership principle, that now prevails in many countries? Here again the question concerns the distribution of power among men, and this includes the further question of the extent to which trust in one another might be made practicable. How far do Christians base their views of political authority upon trust in man as such, and how far upon trust in some class of men, and distrust of the remainder?

II

These questions are not "academic" nor remote from our daily duties. At this stage of our social confusion we surely should be aware that we have much to find out about what our duties are. If ever there was a time when conduct could be made Christian by following precedents, that time is gone. Today's alternatives were not even known yesterday as possibilities. Both the near and the remote consequences of our acts can be foreseen now as they could not have been even one generation ago. The "next step" often involves a new problem as to whither we desire to go. This truth is partly evidenced by the unprecedented extent to which all sorts of men are offering supposedly universal social principles in justification of individual or class desires. The enormous expansion of systematic propaganda, and its almost uniform method of rationalizing the particular desires that it seeks to evoke, are further signs that we must look ahead, far ahead, if we are to discriminate what is Christian from what is not.

If we really are to desire a classless society, what concrete meaning must the term "classless" convey? Etymology will not supply the answer to this question, nor will any of the customary conceptions of good will or love for the neighbor. These conceptions have grown up within one or another stratified society; they represent endeavors to be Christian by means of, or in spite of, some type of social organization the spiritual quality of which they do not judge. When we fancy that we transcend class by a generous use of our class advantages we miss the point altogether. Even self-sacrifice for the underprivileged is an ambiguous virtue unless it includes a disposition to transfer to the underprivileged power to dispense with our help. This has been said so many times that it is almost a platitude. I repeat it because its force is broken by two persistent assumptions.

The first of these assumptions is that the underprivileged can acquire sufficient power to help themselves without revising the basic class-pattern of our society. This comfortable idea is now confronted by a partly new and wholly disconcerting situation. Not only do our millions of unemployed persons, and other millions who live precariously on the margin of self-support, perceive no way in which by their own act they can dispense with condescension from the economically privileged, but every significant move in the direction of making them masters of their lives in the same sense in which the well-to-do are able to look out for themselves, encounters the charge of being revolutionary. Thus it is that all of us who have believed that our present social structure actually has room for loving our neighbors as ourselves are being pushed toward a point where we must either establish our assumption by ascertained facts or else abandon it.

The second assumption that blurs our foresight is that the three conflict-areas that have been mentioned present three separable problems each of which can be handled by itself. The fact is that these three more than intertwine with one another; they fuse together. The plight of the Jews, the Negroes, the Chinese and the peoples of India is at one and the same point a racial, a political and an economic datum. The motives involved have three aspects, but these are as inseparable from one another as the length, breadth and depth of a river. The same is true of our problem of unemployment and relief. Ask the sharecroppers under which of the three heads their trouble falls; ask the relief workers; ask our legislators whose eyes are upon our domestic distress, our international relations and past and future elections, all at once. We have on our hands nothing less than an all-inclusive and inescapable conflict between what (for the sake of brevity) may be called classness and classlessness.

III

In this crisis the social ethics that regards itself as Christian easily misconceives and underestimates the conflicts that it longs to bring to an end. The depth and the pervasiveness of our alienation from one another are not realized. We are told, for example, that capital and labor should cooperate for common ends. But how can capital, which already has all the laborers it wants, cooperate with the millions of unwanted workers? And what conceivable offer of cooperation with capital could these millions make?

Moreover, even where employment is possible, in what sense have capital and labor a common interest? If we assume, on the one side, ability to hire and to refuse to hire, and on the other side insecurity against hunger, it follows that a hitchup between employer and employee enables each to get something that he wants. But what about the power-structure of this relationship? It is a class structure, and it inherently and necessarily involves conflict.

Yet men of would-be good will have been disinclined to see and to say that this is so. "You may have food for yourself and your family provided that you will produce for us profits by means of which we may maintain our ability to keep you hungry"—this is the situation that the working class is expected to accept. A few Christians—not more than a small minority—perceive that here is an alienation of man from man that cannot be cured except by elimination of the existing structure of the employer-employee relationship and a rebuilding from the ground up.

IV

When this inherent but unacknowledged alienation at the base of our society breaks out into conflicts that cannot be ignored, great is the temptation to look at the symptoms but overlook the disease. One stands for "law and order," but sees not the spiritual separation of man from man out of which overt labor disorders grow. One feels that society is imperiled by the discontent of the workers, but not by that which makes them discontented. When workingmen display class-consciousness they are condemned for pursuing unsocial ends, whereas the situation in which they earn their livelihood cannot be made explicit in their thought without class-consciousness.

The fact that on the side of accumulated capital class-consciousness is more developed and more organized than it is on the side of labor is overlooked. Condemnation of violence rarely reaches as far as the respected citizens who pay others for doing spy-work and slugging that they would not do themselves. The concept of "violence" has become, in fact, so ambiguous that it no longer conveys any ethical meaning whatever. Who condemns as violence the lowering of family life in hundreds of homes in a factory town merely because the labor of their bread-winners has become unprofitable to somebody else?

If "force and violence" were ethical or spiritual conceptions at all, they would apply without hesitation to the pitting of the power of possessions against the weakness of non-possession. But time and again pious minds find rest in the proposition, which is true enough, that "there's wrong on both sides." Now and then we are reminded of the further truth that the owners of capital are not, as a rule, conscious of wrongdoing, but what is needed and lacking is a general awareness among Christians of just how our ordinary economic relationships affect the personality, and the appreciation of good and evil, of both workers and employers.

V

When discontent leads to planning for social change that is deep enough and wide enough to reach the basic alienation of man from man, what do Christians "do about it"? A statistically verifiable answer cannot be given, but certain general observations appear to be trustworthy. One of them is that the rather drastic social pronouncements that have emanated from several ecclesiastical assemblies represent a small, aggressive minority of clergymen rather than the generality of the clergy, much less the majority of the laity. Assent to such utterances by the majority of clergymen appears to be an expression of generalized sentimental good will, not of focalized purposes nor, perhaps, of clear understanding.

Another observation that seems to be true is that church people ordinarily meet positive proposals or plans for a classless society either by ignoring them or else by some negation unaccompanied by any alternative plan or proposal. What is offered may be rejected because

it is radical or utopian; or the whole issue raised by the *Communist Manifesto* may be disposed of by a reference to Marx's materialism or to fallacies in his theory of value; or communism may be equated with Stalinism and atheism in the U.S.S.R., and then spurned as though the whole case were thus closed; or a resting place may be found in the supposed discovery of a basic affinity between nazism and Stalinism; or hopes may be pinned to our own democracy without facing the reasonable doubt whether such partial democracy as we have can endure, much less ripen its fruit, unless the present, pervasive alienation of citizen from citizen be overcome by a general reconciliation in the economic life; or, finally, the principle of reconciliation may be recognized as containing the only possible solution of our problem, but without seeing that reconciliation requires such a redistribution of power that power itself will contribute to reconciliation.

The question with which we started is answered. Desire for a classless society is not characteristic of Christians.

Over Jordan

By Ruth Woodbury Sedgwick

THIS IS the story of a voice; a voice which, like Joshua's trumpets, knocked down the walls of Jericho and conquered the world. "What I have heard today is not heard once in a hundred years," Toscanini said after Marian Anderson's Salzburg recital in August 1935. That tribute, which remains the best summing-up of the Anderson legend to date, highlighted dramatically the turning point of her career. Four years earlier she had left America in despair—a gifted singer with a phenomenal voice, helpless before the barriers of racial discrimination and critical indifference which hemmed her in. Four months later she returned to America to become an overnight world wonder after one sensational concert in New York.

The curtains of Town Hall parted on the evening of December 30, 1935, to disclose a tall, handsome girl standing in the curve of a grand piano. Her long white dress concealed the fact that one of her feet was in a cast. She smiled out at her audience. Then she closed her eyes and sang—"Ave Maria," "Der Tod und das Mädchen," "O Don Fatale," Payne's "Crucifixion," as only she in our day can sing them. She did not tell her audience that her friends had urged her to postpone this most crucial concert of her career rather than undertake it handicapped in a way that would have prostrated anyone of less heroic self-control.

They need not have fretted. The next morning the critical dicta fell like warm hail: "Marian Anderson has returned to her native land one of the great singers of our time . . . sheer magnificence of the voice itself . . . ability to encompass the grand manner . . . genuine emotional identification with the core of music . . . applause seemed almost a sacrilege. . . ." The Anderson avalanche was under way. She has since become one of the phenomena of the phenomenal decade which has produced Hitler, Dorothy Thompson, Charlie McCarthy and the New Deal. Today, as a concert singer who maintains her position without benefit of Hollywood or grand opera, she is unique.

In America Marian Anderson carries a heavier schedule than any other singer—more than seventy-five concerts a season. She is booked two years ahead and is, whenever and wherever announced, an automatic sell-out. On *Variety's* 1939 box office score she is topped only by Nelson Eddy of Hollywood and Lily Pons of the Metropolitan. In cities where musical standards are high she is topped by no one. In New York, the Mecca of musicians, she breaks all records. Her fees average $2,500 a concert. Radio engagements average $3,000. Twentieth Century-Fox paid her $6,000 for singing two songs at the gala opening of "Young Mr. Lincoln" in Springfield, Illinois, last Decoration Day. A bizarre aside of the occasion was the fact that she was not accepted as a guest at Springfield's leading hotel, the Lincoln. She is the first Negro singer ever to be asked to the White House for a solo performance, and when the President said, "Oh, hello, Miss Anderson, you look just like your pictures, don't you?" she had the only attack of stage fright of her life.

Welcome in Europe

Europe, even back in 1931, accepted with gratitude and amazement the singer whom America had ignored. London, Vienna, Oslo, Prague . . . on around, and then back again. The record of repeat engagements is identical and impressive: salon, concert hall, opera house; longer and longer queues; more and more performances. In 1931 six concerts in Scandinavia became seventy-six. In 1936 three weeks in Russia became three months. She triumphed in Italy when the Ethiopian incident was at its height. Before she came along, only Rachmaninoff and Kreisler had ever sold out the Paris Opera House for a solo performance.

Stanislavsky gave a banquet for her in Moscow and wanted to direct her in *Carmen*. She sang for King Gustav in Stockholm, for King Christian in Copenhagen. Crown Princess Marie José of Italy invited her to the Quirinal to sing for four queens. When the recital was over she started to leave the room; was stopped, just in time, by the horrified major domo. "Miss Anderson," he whispered, "if you please—*first*, the queens!" In Finland she is one of the very few who have been invited to the home of Sibelius. "We will have coffee," the great man said when she came in. "Not coffee, *champagne!*" he shouted to his butler after she had sung for him.

Still she remains Marian Anderson of South Philadelphia, the center of a singularly happy family that lives

in the little brick house on South Martin street which has been the Anderson home for twenty-five years. It is to that home one must go for the heart of her story. There is, of course, no explanation for genius, but it was South Martin street, not Europe, which molded the Anderson who lifts up the world when she sings.

She was born in a house just across the street from the one the Andersons now live in. Her father sold ice and coal to support his family. Her mother had been a school teacher in Virginia before her marriage. Their life was humble but happy and filled with song.

The Andersons belonged to the Union Baptist Church at the corner of Fitzwater street, and Marian joined the junior choir when she was six. It was then that she made her first public appearance, singing "The Lord Is My Shepherd" with Viola, a neighbor of eight, who had the soprano part. Later her father, standing even straighter than usual, took her home. "Viola's voice," he told his wife, "sounded like skimmed milk. Marian's was like corned beef and cabbage"—the first comment recorded on the greatest contralto voice of our generation, and one of the best. That afternoon the Sunday school superintendent came around to ask if Marian could sing again; and so a career was launched.

Nickels and Dimes for a Career

From that day Marian was always at church. At eleven she was converted and decided to be a gospel singer. At thirteen she joined the senior choir. She sang constantly, and everything. When the bass soloist was away she sang bass—an octave higher, of course. When the soprano soloist was away she sang soprano. Her phenomenal range and sound musicianship undoubtedly come partly from that early training, just as her poise and complete lack of platform nerves come partly from having sung to large audiences of musically alert people from the time she was six.

Mr. Anderson died when Marian was twelve and for the next decade the Anderson career became a community project. Mrs. Anderson took in washing and did housework to keep the home together and provide a high school education for Marian and her two younger sisters. Help, loving and eager, flowed in from all sides. Church members started a fund for "Marian Anderson's Future" which grew by nickels and dimes. Benefits and scholarships were given. Singing teachers contributed their services. Marian earned what she could herself—$5, $7.50 a recital; later $10 and $20. Mrs. Anderson had flu, badly, five years after her husband's death and Marian never let her go out to work again. That meant a family to support as well as a musical education to be gained.

Until she was sixteen Marian had no singing lessons at all. Her first teacher was Mary Saunders Patterson who gave her a scholarship; later she studied with Agnes Reifsnyder. It was when she was nineteen, however, that her feet touched shore. Her high school principal arranged for her to meet Giuseppi Boghetti, well known teacher and coach of New York. Maestro Boghetti remembers still the first time he saw her, at the end of a hard day's teaching when he was, for the moment, surfeited with song and singers; a tall, calm girl who sang "Deep River" in the twilight and made him cry. Since then she has had many coaches but no other teacher and when she is in New York she works with him still.

In the Wilderness

It is to Boghetti that she owes the first landmark of her career. In 1925 he entered her name in a singing contest, the winner of which was to appear as soloist with the New York Philharmonic Orchestra at Lewisohn Stadium. That contest was her first major experience with racial discrimination and pettifogging politics. Anticipating this, Boghetti had written to the chairman saying that he was entering a colored girl and would like assurance in writing that there would be no trouble about it. He was assured, but it did little good. On the day of the first audition, after several hours of waiting, he discovered that all the other contestants had been sent numbers. Only after threatening a scandal was he able to get her a hearing, which finally came at the end of an August day when the judges were hot, bored and in a hurry to get home. Marian's aria was "O Mio Fernando" from Donizetti's *La Favorita*. "Even if you hear the gong, go on," Boghetti had told her, "so they can hear you do the trill at the end." But she heard no gong. After the first bars there was a hush; then surprise, then delight on the faces of the judges. And at the end a spontaneous roar of applause, although "absolutely no demonstration" was the strict order of the day. All this was repeated at the second audition, and again at the final one. In the end, it was so conspicuously obvious that Marian had won that she was given the prize. The stadium concert itself was another personal triumph, and it looked for a while as if, at twenty-one, Marian Anderson had stepped "over Jordan" into the promised land of success.

Another five years of wandering in the wilderness were before her, however; five years of hope deferred, which often bordered on despair. Promises were made, then broken; one of New York's top managers put her under contract, then nothing happened. Connoisseurs of music shook their heads wonderingly over her glorious voice, but muttered about the handicap of race, and said, "What can she do with it?" Had her goal been less exalted, her problem would have been simpler. The middle road of song has been trod often and with conspicuous success by her people. But the world of great music was this girl's home and she could accept no other.

Home from Europe

She sang a good deal, of course, usually under Negro auspices. Her fees were better now—$100 usually and sometimes $150. She made her mother and two sisters comfortable. But that was not enough for the girl who had always felt so passionately that only the best would do where music was concerned. So she decided on Europe as a way out and up. She would study in Berlin and, if she was lucky, give a few recitals on the Continent.

Eight years of conquest abroad intervened before the spotlighted climax of her career. That climax came at Easter 1939, when Marian Anderson touched a new high in the struggle of her people against intolerance. For that

Easter concert on the steps of the Lincoln Memorial in Washington became not only a national issue but perhaps the most impressive event in the musical history of America.

Over the Jordan

The controversy started when Miss Anderson's manager, seeking a Washington auditorium for April 8, 9 or 10, was told that Constitution Hall, owned by the Daughters of the American Revolution, was "not available for a concert for Miss Anderson." He then asked the District of Columbia board of education for the use of Central High School auditorium and was refused. By this time feeling was running high across the presses of America. Petitions were signed, the board of education was picketed, pronouncements mentioning the Bill of Rights, the Constitution and the merits of the liberal ideal were sent out everywhere—particularly to members of the D.A.R. Telegrams of protest poured in from such assorted celebrities as Frederic March, Mayor LaGuardia, Walter Damrosch, the entire Philadelphia Orchestra. On February 24 Miss Anderson's manager announced "a free open air concert for all music lovers and believers in true democracy to be given within earshot of Constitution Hall." And on February 26 Mrs. Roosevelt resigned from the D.A.R. amid the editorial cheers of the nation; cheers for a "First Lady who had the courage to fight group prejudice and group intolerance." It would be hard to find in all history a national affair in which good feeling, good propaganda and good drama were so nicely blended. Even the needed touch of comic relief was supplied when Westbrook Pegler, who apparently had never heard of Marian Anderson, stuck out his neck to inquire, "Is singing ever an art?"

The federal government, through the courtesy of Secretary Ickes, was host; the sponsors were cabinet ministers, senators, congressmen, national celebrities, headed by Mrs. Roosevelt and Chief Justice and Mrs. Hughes. After so sensational a buildup it seemed that only a miracle could save the concert from being an anticlimax. But there was no anticlimax.

Before the Lincoln Memorial

Those lucky enough to be there will never forget that day: Bellhops all over town praying, "Please don't let it rain, God, or the D.A.R.'s will think you're on their side." The crowd of 75,000, the greatest since Lindbergh's arrival in 1927. The haunting symbolism—the tall, grave girl with the towering marble Lincoln brooding above her shoulder. The look of wonder when she saw that uplifted sea of faces, white man and Negro, shoulder to shoulder. The hush. The incomparable voice, deeper, more passionately moving, perhaps, than it had ever been before— "My Country 'Tis of Thee," "Ave Maria," "Nobody Knows the Trouble I've Seen." The tears. The cheers. Never had a greater burden been put on the shoulders of a single artist. But the great gift and soul of Marian Anderson were equal to it.

The ironic pay-off cannot corrode the memory of that popular testament to America's fundamental belief in the universality of art and the brotherhood of man. Again last fall Marian Anderson was refused the use of Constitution Hall. She will not sing in the capital of the United States this year.

As with other great artists, the private life of Marian Anderson is practically non-existent. She has never married, although she hopes to some day. She permits herself few friends and almost no social life. She spends much of her time alone; a good deal of it, naturally, on boats and railroad trains. There is nothing of the legendary diva about her: she is disciplined, amiable, possessed of rare common sense. Her health is excellent and she eats what she pleases. In the best tradition of her race she is handsome, with a superb figure, a broad, sweet face and particularly luminous wide-set eyes. She likes clothes and is dressed by Chanel for the concert platform. Most of her other things she makes herself. Her only relaxation is sewing and she carries her patterns and a portable sewing machine with her when she travels. She has neither a maid nor a secretary; being practical and efficient she prefers to look after herself.

'Child of the King'

When she tours in the United States she usually stays at the homes of members of her own race. For years, however, she went to the Harlem Y.W.C.A. when she came to New York. Now she has a suite at the Algonquin Hotel. The only concession she makes to the nagging counterpoint of race discrimination which runs always below the harmonious leitmotif of her life is that she spends her short and infrequent vacations in Europe, usually on the Riviera. Even there she works, coaching and program making for her next season. Today she sings in nine languages and has a repertory of more than two hundred songs, to which she adds constantly. Even though it is unlikely that the doors of grand opera will ever be opened to her, the horizon that lies before her is almost illimitable.

At the foundation of Marian Anderson's art is religion, a rod and a staff to sustain her in the wilderness. No gothic abstraction ornate with dogma; no primitive frenzy shot through with jungle rhythms; rather the consecration and light of the "Ode to Joy." Beethoven would have loved and understood this "Child of the King," just as another great master in our own time has loved and understood her. It was Jean Sibelius, who dedicated to her his song "Solitude," who said to her at parting, "The roof of my house is too low for you."

Dreamer

MEN laugh at me because my cloak
Is old and worn,
Point to each patient patch that hides
Where it is torn.

They do not know I wear the cloak
Lest they should see
My tattered robe of fragile dreams
And pity me.

JOHN RICHARD MORELAND.

Stealing the Old Testament

By John Haynes Holmes

IT HAS always seemed to me that one of the most flagrant "steals" of history was the theft by the early Christians from the Jews of the Old Testament. If anything could be worse than this expropriation of a precious literature it is the refusal, or rather perhaps the neglect, of later Christians to return to Israel what properly belongs to them.

In saying this, I am not so ignorant or careless as to suggest that the early Christians literally snatched books from the synagogues and homes of Jews and thus deprived them of property which they were henceforth unable to possess or use. I am quite aware that the Jews have their scriptures today just as they have had them since the return from the exile. What I have in mind is the fact that the early Christians took these scriptures, enrolled them in the sacred canon of the church, bound them with the New Testament into a single Bible, and then said: "This Bible is ours; this is the revelation of our God; this is the proclamation of our faith!"

A Gigantic Plagiarism

How many persons in our Christian churches today clearly understand that the books of the Old Testament outdate the books of the New Testament by centuries, that they were written by Jews who lived generations before Jesus was born, that they set forth the message to mankind not of Christianity at all but of Judaism, and that the various references to Christ in margins and chapter headings are later interpolations which present serious misinterpretations and even perversions of the scriptural text? What we have in this inclusion of the Old Testament in the Christian Bible is an act of gross and gigantic plagiarism. This is our book, say the Christians, when as a matter of fact it is no more our book than a sermon preached by an unscrupulous minister from some volume of sermons written and published by a colleague is his own.

Of course, we speak today of "the scriptures of the race." We recognize that all peoples have their sacred literatures, and we delight in gathering and using these literatures as the common possession of mankind. In this sense we might perhaps regard the adoption of the Jewish books of the law and the prophets as a noble anticipation of our modern practice of formulating a universal bible of humanity. But in this modern practice we are frank, open, honest. When we make use of the books of Confucius or Buddha or Mohammed, we state their source and thus make known their origin and character. We do not say, This is *our* literature, *our* Bible.

But the Christians took these Old Testament books for their own. They put them into the Christian Bible, and infiltrated them with Christian references and ascriptions. So that a Christian of my acquaintance, making his way by chance into a synagogue, was dumfounded to hear the rabbi read psalms which all his life he had innocently supposed were a part of the divine gospel of Jesus Christ. What, a rabbi reading the Christian Bible! This young man had an awakening when informed that rabbis had been reading these psalms for ages before the world ever heard of the Nazarene. Would not most Christians have a similar shock if they really knew that nearly three-fourths of their revered Bible, the guidebook to salvation, was none other than the scriptures of the Jews?

Used to Defame Israel

The crowning infamy of this whole business is the use of the Old Testament as a basis of criticism of the Jews, and derogation of their religion. How many times have I had anti-Semites cast into my face texts taken from the prophets who denounced the sins of Israel and with tears and prayers sought Israel's redemption. Imagine it! Taking these great books into what we call *our* Bible, tearing them apart from their historical background or setting, teaching our people little or nothing of their relation to their native Jewish sources, and then using them to defame and outlaw our Israelitish brethren! Could any scandal be worse than this, any injustice more hideous? Yet here it stands—the theft of a whole literature, and its misinterpretation and misuse to the disadvantage, and even persecution and death, of those to whom we owe the psalmists, the prophets, and Jesus Christ himself!

What can be done about this situation, which I trust is an occasion of as much discomfort and shame to my brethren as to myself?

One thing I have done for years, with immense effect as registered by inquiries and sometimes protests from persons in my congregations. When, at a Sunday service, I read from the Old Testament, I take pains to announce in clear and exact terms: "Our lesson this morning is taken from the Old Testament, which is the scriptures of the Jews"—Psalm 23, Isaiah 66, or whatever the particular passage may be. In the same way, when reading from the New Testament, I state: "Our lesson this morning is taken from the New Testament, which is the scriptures of the Christians"—Matthew 5, I Corinthians 13, or what not. (Sometimes in the case of the New Testament, when I feel a bit like rubbing it in, I remind my congregation that the New Testament was written by Jews, too. But this is confusing, unless some special point is involved. The question here is not authorship but *scriptures.)* As it is my usual custom in a Sunday service to read both from the Old Testament and from the New, I can make striking contrast in these announcements, thus leaving no doubt in any hearer's mind that in the one case I am reading from the Jewish Bible and in the other case from the Christian Bible. It is startling to find how many persons are amazed, and seek explanation which I give with exquisite delight.

Driving the Facts Home

Another thing can be done. The Bible, as we call it, can be published, for pulpit use, in two volumes instead of one—the Old Testament, and the New. To these I

would add a third volume, the Apocrypha; or else, more fittingly perhaps, include the Apocrypha in the Old Testament volume. In other words, I would do away altogether with the traditional pulpit Bible in a single ponderous volume, and dramatize this contrast between Jewish and Christian scriptures by literally embodying them, for all to see, in separate books. This would drive the idea home, especially as most people "listen" more with their eyes than with their ears.

Years ago there came to New York a woman who started a church of universal religion. She was something of a fanatic, and was quite unable to organize and perpetuate her work. But she had a sense of the dramatic, and used one device in her services which appealed to my imagination. Across the front of the platform, in her small hall, she placed seven reading desks. On each desk she placed a volume of scriptures—the Christian, the Jewish, the Mohammedan, the Buddhist, the Confucianist, the Zoroastrian and the Hindu. As she read her scriptural passages, she passed from one desk to another. The machinery of this device was too conspicuous, but she had the right idea!

A third suggestion. Why not invite rabbis into our churches from time to time to read and interpret the scriptures of their people? I have heard of rabbis invited to lecture in Christian Sunday schools on the Jewish religion. Why not go further and have them in our pulpits? Let a rabbi read a passage or two from Deuteronomy, or one of the Psalms—*in Hebrew,* and then in English!—and a congregation would get the point with a shock as wholesome as it would be memorable.

All this may seem rather trivial. But is it? Anti-Semitism is one of the most serious as it is one of the foulest evils of our time, and of the ages. Anti-Semitism springs fundamentally from superstition and prejudice, which themselves have their roots in misunderstanding. Misunderstanding in turn comes from a multitude of little misconceptions and silly notions, and can be corrected by correcting these monstrous trivialities. The essential thing is to startle people awake, to set them thinking. To this end I can think of nothing better than the sudden plunge of Christian congregations into the ice-cold bath of the discovery that many of the most precious passages of their holy scriptures belong not to themselves at all, but to the Jews. And so, it is to be hoped, their Christianity will acquire a new and healthful glow.

BOOKS

The Foundations of Finland

FINLAND. *By J. Hampden Jackson. The Macmillan Company, $2.00.*

FINLAND already has the sympathy and admiration of most Americans. These emotional attitudes will be given a firmer factual foundation by the reading of such a book as this—or, since there is no other book on the subject equally adequate and down to date, one might as well say by the reading of this book. That is not to say that it will not dispel some romantic illusions. Finland has not always, nor long, been the abode of that pure and progressive democracy which we now ascribe to it without serious error. For example, the new and "liberal" constitution of 1869, guaranteed by Czar Alexander II, followed the old one of 1619 in providing that the diet should represent the four estates—nobles, clergy, bourgeois and peasants—and the representation of the last was more nominal than actual. But democracy began to advance rapidly after that, and Russian repression was accordingly intensified.

Finland may be relatively new in democracy and in independent national existence, but she is old in continuous cultural development. Christianity—the kind that comes on the tip of the sword—was introduced about the middle of the twelfth century by King Eric IX of Sweden and the English-born Bishop Henry of Uppsala—"two of the most zealous servants of the Holy See that Scandinavia ever had." Only a little later, Finland began to be, as she has continued intermittently to be until now, "the battle-ground of the two warring states of Sweden and Russia which were forming on her frontiers." Catholic culture, planted by force, never flourished. The Dominican, Skytte, who became Bishop of Turku in 1528, sent his brightest young men to study at Wittenberg. Michael Agricola, after three years with Luther and Melanchthon, returned to educate the Finnish Evangelical clergy, and to publish a catechism and a prayer book and a translation of the New Testament, the first books ever written or printed in the Finnish language. The Reformed creed and literacy spread together. The Finns today are practically all Lutherans, and the per cent of illiteracy is the lowest in the world—less than one per cent.

All this time, and until 1809, Finland was under Swedish rule. Czar Alexander I got Napoleon's permission to take Finland as part of his campaign against Sweden. He got that far but no farther. Finland was not annexed to Russia but became an independent grand duchy with the czar as grand duke and with a constitution. During the nineteenth century the country enjoyed peace as never before and its truly national development began. "We are no longer Swedes," they said, "and Russians we can never be; we must become Finns." The collection of old materials into the epic *Kalevala* (first published 1835) gave an impulse to national feeling. There were advances in popular education, in literature, in social ideals, in economic organization, in art. Finland was rapidly becoming a liberal and enlightened land. Ignoring the constitution, Russia put on the screws and attempted to submerge Finnish democracy under czarist autocracy. That campaign began, in its acute form, in 1898 and ended only with the fall of the Romanoffs.

The Russian revolution was a crucial event for Finland. The war of independence, in 1918, was a civil war complicated by foreign aid to both sides—bolshevik Russia aiding one side, Germany the other. The result was a Finland happily free from both. The events and developments of the next twenty years are even more immediately interesting in view of the present crisis. To these the author devotes no less than half of his space—the problems presented by the intermingling of Finnish and Swedish cultures, economic and industrial issues, the growth of cooperatives, social legislation.

Finland, no less than Sweden, has been an exponent of the "middle way" between individualism and socialism, be-

tween conservativism and radicalism. The problems are not all solved. It is no utopia. But nowhere has a people made a more earnest and intelligent effort to develop just and humane institutions and to produce the fruits of culture in a difficult environment. The better one knows them the more one hopes that the worst feature of their environment—the nearness of Russia—will not be their undoing. But the motive of the attack upon them is obvious. Their superior prosperity, security, culture and general well-being are a constant reproach and embarrassment to a boastful and intolerant neighbor.

W. E. Garrison.

Books Received

The Constitution of the United States at the End of One Hundred Fifty Years. By Hugh Evander Willis. Indiana University Library, Bloomington, Ind., 75 cents. Following an introductory essay on "The Supreme Court as Constitution-maker," the text of the Constitution is printed with interpolated sentences and paragraphs indicating the additions that have been made by judicial interpretation. Footnotes refer to the decisions by which these "additions" have been made. There might, we imagine, be reasonable difference of opinion as to whether some, at least, of these items can properly be called "additions" to the Constitution. An exceedingly useful handbook for the study of constitutional history.

Jesus Speaks. By Robert Lee Dougherty. Bethany Press. A beautiful booklet presenting the experience and message of Jesus in the form of such a monologue as the author feels might have come from his lips.

From Whence Cometh My Help. By Boynton Merrill. Harpers, $1.25. From ten years of preaching the author has selected fifty sermons, and each of these he has condensed to two pages. They are boiled down but not boiled dry. The vital juice is in them, in concentrated form.

221 B: Studies in Sherlock Holmes. Edited by Vincent Starrett. Various writers of ability and repute have contributed to give this volume of "studies" an amusing plausibility. Treating Mr. Holmes and Dr. Watson as the historical persons they seem to be, and the famous stories as a body of research material, they have delved into the data to produce entertaining and convincing essays of a quasi-biographical and critical nature.

Cooperation the Master Key in Universal Problems. By Lemuel Call Barnes. Schulte Press, 80 Fourth Ave., New York, $1.00.

My Lantern. By Michi Kawai. Friendship Press. This exquisite volume is made and published in Tokyo, but handled by Friendship Press. The price, unfortunately, is not stated, but you might send a couple of dollars and ask for the change (if any) in literature. The author, a graduate of Bryn Mawr, was formerly general secretary of the Y.W.C.A. in Japan. The book tells the story of her life, at home and abroad, with charming pictures of old Japan and an informative survey of aspects of the Christian movement.

Greek Tragedy. By G. D. H. and Margaret Cole. Macmillan, $2.00. Mystery story of a cruise (with lectures on archaeology!) in the Greek islands. Who stabbed and drugged the cruise-leader in an olive grove at Delphi? First guess would be some traveler fed up with lectures, but that may be wrong.

Black Labor Chant and Other Poems. By David Wadsworth Cannon, Jr. Association Press, $1.00. The work of this brilliant young Negro student, whose promising career was interrupted by death at twenty-eight, has vigor, variety, the humor and pathos of his people, sensitivity to both beauty and pain.

Aftergrowth and other Stories. By Hayyim Nahman Bialik. Translated from the Hebrew by I. M. Lask. Jewish Publication Society of America, Philadelphia, $2.50. Of the author, who died in 1934, the publishers say: "Not since Judah Halevi, who died 800 years ago, has there been any such master of the Hebrew word or any such interpreter of the Hebrew spirit." The translator contributes an extended introduction interpreting the work of this remarkable writer.

Dangerous Thoughts. By Lancelot Hogben. W. W. Norton & Co., $2.75. (To be reviewed.)

The Saving Presence. By Grover E. Swoyer. Zondervan, $1.00. Homiletical in substance and style though not in form. By the pastor of the First Lutheran Church, Mansfield, Ohio.

A Conservative Introduction to the New Testament. By Samuel A. Cartledge. Second edition. Zondervan, $1.50. The author's arguments and conclusions are all "conservative" but he shows a good acquaintance with modern New Testament scholarship even though he does not accept its findings.

Can We Expect a World-wide Revival? By Paul W. Rood. Zondervan, $1.00. Evangelistic sermons by the president of the World's Christian Fundamentals Association.

Expository Preaching. By Jeff D. Ray. Zondervan, $1.00. For preachers and students. By the professor of homiletics in Southwestern Baptist Theological Seminary, Fort Worth.

These Forty Years. By Melvin E. Trotter. Zondervan, 50 cents. A survey of Trotter's own work in the City Rescue Mission at Grand Rapids and as an evangelist, with many anecdotes and experiences.

Spiritual Lessons from Literary Masters. By Edwin L. Weaver. Zondervan, $1.00. A collection of articles written for young people, drawing moral and religious lessons from the writings of some of the great figures in English literature.

A Book of Protestant Saints. By Ernest Gordon. Zondervan, $1.00. Brief biographies of about thirty men and women, including many not generally known, who have rendered outstanding service in the church or in philanthropic, rescue and mission work. Originally published in the *Sunday School Times.*

Lift Your Skyline. By Porter M. Bailes. Zondervan, $1.00. Sermons by the minister of First Baptist Church, Tyler, Texas.

When God Stands Up, Anthropomorphisms or Human Representations of God in the Bible. By Earll Cooley Sheridan. Zondervan, $1.00. The author, Baptist minister at Augusta, Ga., unfolds the spiritual meanings of references to God's heart, face, eyes, arm, hand, etc.

The Power of the Resurrection. By Gardiner M. Day. Abingdon, 25 cents. An Easter pageant.

Russia, Democracy or Dictatorship? By Norman Thomas and Joel Seidman. League for Industrial Democracy, 75 cents. The answer is that it is a dictatorship. This conclusion is based upon a study of the facts about freedom of speech, of the press, of assembly, of election, of religion, of education and of occupation, none of which is found to exist. This would be interesting reading for those who have not yet learned that Norman Thomas is not a communist!

The Course of the South to Secession, An Interpretation. By Ulrich Bonnell Phillips. Appleton-Century Co., $2.50. (To be reviewed.)

The Good News According to Matthew. Translated by Henry Einspruch. The Mediator, 1503 Baltimore St., Baltimore, 35 cents. A new translation by a Jew, stressing the fact that the book was written by a Jew, for Jews and about a Jew. Hebraisms are noted and the Hebrew original of quotations from the Old Testament is given.

Candlelights at Dusk. By Leila Avery Rothenburger. Author, 3320 Ruckle St., Indianapolis. A book of delicate and sensitive verse with fine spiritual quality whether dealing with specifically religious themes or with aspects of nature and experience.

The Cross, Our Hope. By J. Wilson Sutton. Morehouse-Gorham Co., $1.25. An exposition of the seven words from the cross.

Now There Is Beauty and Other Poems. By Sister M. Thérèse. Macmillan, $1.25.

You and Your Minister. By Hampton Adams. Bethany Press. (To be reviewed.)

The Psalms for Every Day, with a Thousand Illustrations from Life and Literature. By Jane T. Stoddart. Cokesbury, $3.50. A vast amount of illustrative and collateral material, quite different from the usual contents of a commentary, is here assembled. It is not a commentary, but a companion and supplement to the reading of the Psalms.

The Challenge of Redemptive Love. By Toyohiko Kagawa. Abingdon Press, $1.50. (To be reviewed.)

Remembering Christ. By Walter Russell Bowie. Abingdon,

$1.50. Twelve sermons by one of the great preachers of America. After sixteen years as rector of Grace Church, New York, he has recently become professor of practical theology in Union Theological Seminary.

Picture of Health. By James Clarke. Macmillan, 60 cents. A very readable little book that tells, in common language, how the body works and how to keep its machinery running smoothly.

Christian Discourses. By Sören Kierkegaard. Translated with an introduction by Walter Lowrie. Oxford University Press, $7.00. (To be reviewed.)

In Some Blue Dawn. By Mary Pollard Tynes. Kaleidograph Press, Dallas, $1.50. Poems of faith and hope and insight into the meanings of experience.

En-Roeh, The Prophecies of Isaiah the Seer with Habakkuk and Nahum. Introduction, translation and notes by W. A. Wordsworth. Scribners, $6.00. (To be reviewed.)

Mr. Tompkins in Wonderland. By G. Gamow. Macmillan, $2.00. In form and illustration, this seems to be a juvenile. In reality it is a whimsical and amusing exposition of such mysteries of modern physics as the quantum theory, relativity and curved space. Mr. Tompkins wandered (in dreams) into several wonderlands where these things were strangely evident. An appendix explains these concepts in popular but less fantastic terms. Older readers may remember *Adventures in Flatland,* which showed what it would be like to live in a world of only two dimensions. The method in *Mr. Tompkins* is similar, though the assumed conditions are much more complex.

The British Case. By Lord Lloyd of Dolobran. Introduction by Viscount Halifax. A brief statement of present war issues from the British point of view.

An Old Letter with a Modern Message. By Rollin H. Walker. Abingdon, 25 cents. A study of First Corinthians.

Religion in the Bible. By Forrest Cleburne Weir. Abingdon, 50 cents. A study course for classes, dealing with the growth of ideas about God and man in the Bible.

The Stranger Within Our Gates. By J. F. Plainfield. Southern Baptist Home Mission Board, Atlanta, 35 cents. Studies in Americanization and Christianization of immigrants.

A Selected List of Religious Dramas. Chicago Theological Seminary, 5757 University Ave., Chicago. A revised list, with practical suggestions about the organization of church drama groups. Sent for postage.

Prayers for All Occasions. By Stuart R. Oglesby. John Knox Press, Richmond, Va., 75 cents. A book of short prayers for everyday life.

Address to the Living, A Lenten Manual. By Herbert Hitchen. Beacon Press.

The Way Out of War. By Cesar Saerchinger. Macmillan, 60 cents. The answer is not a simple one. Part of it is that a settlement which will remove the causes of future wars must be made by neutrals, and that Ameica must remain neutral.

Adjustment to Jesus. Vol. I. By Lawrence W. Neff. Banner Press, $1.00.

A Voyage to Cacklogallinia. By Captain Samuel Brunt. Columbia University Press, $2.20. (To be reviewed.)

So Many Pathways. By Annie B. Kerr. Woman's Press, 600 Lexington Ave., New York, $1.25. A contribution to good will and mutual understanding among religions in the form of an appreciative account of various services of worship and celebration—Orthodox, Roman Catholic and Jewish—in a narrative form designed to appeal to young people.

—And the Other Mary, Faith's Victory over Death. By P. G. S. Hopwood. Revell, $1.25. A profoundly mystical and affirmative book about death and life.

CORRESPONDENCE

Sometimes We Fear You're Right

EDITOR THE CHRISTIAN CENTURY:

SIR: You present to your readers a very fine paper on domestic issues, but it is certainly exasperating to ponder your continuous erroneous attitude on foreign affairs. In the January 31 issue you are once more in error. The country is not cooling down at all on Finland. Just the opposite is true! We are going to make the loan to Finland and finally we are going into the war. You indicate that American public opinion is not prepared to go beyond personal gifts by American citizens and the donating of some food and medical aid. Well, now just watch the future and kindly note with what colossal magnitude you have missed the entire course of coming events.

Associated Forums, FREDERICK W. ROMAN.
Los Angeles, Calif.

Not How Do You Enter a War, But How Do You Come Out?

EDITOR THE CHRISTIAN CENTURY:

SIR: The thirty-two Christian leaders accuse those who suggest that nothing of consequence is at stake in the present world conflicts, of moral irresponsibility. They do an injustice. The feeling that little of consequence is at stake in the present wars of the world arises from the conviction that modern war, with its universal conscription, its indiscriminate mass murder and its devastating costs, reduces the civilization of all belligerents to the same level. When a nation becomes Satan to cast out Satan, at the conclusion of the holocaust there is little choice between them. And the moral stake in war is not with what principles each participant goes into that war, but with what principles it concludes that war and lays the plans of the post-war world.

To be sure, as these Christian leaders point out, "the best elements in all belligerent nations are hoping and praying for a new international order," and "many Christians in the warring nations are keeping alive the reality of a Christian community transcending all divisions . . . and are exalting in the very midst of terrific conflict, the Christ whom no nation can claim as peculiarly its own." But war always begins with an intensification of spiritual ideals. The question is, will it end that way, or will the suffering and the hate and the lies war always engenders serve in the end to annihilate spiritual sensitivity and substitute debasing vengeance as happened in the last war?

First Presbyterian Church, S. EDWARD YOUNG.
East Aurora, N. Y.

The Philippines and Japan

EDITOR THE CHRISTIAN CENTURY:

SIR: The debate on the Pittman resolution giving the President the authority to place an embargo on trade with Japan will doubtless include the Philippine situation and the plan to build useless forts on Guam. The question of Colonel McNutt's recommendation to hold the islands permanently will also probably come up for discussion.

Colonel McNutt and Nicholas Roosevelt recently had an interesting debate on this Philippine question. Colonel McNutt repeated his suggestion for holding the islands permanently—provided the Filipinos themselves request it and provided the United States continues to control at Washington matters such as immigration, currency, tariffs, the debts and foreign affairs of the Philippines. Mr. Roosevelt had different views. He feels it would be unfair to the American people for the United States to continue the responsibility for the islands after having surrendered to the Filipinos all authority. He also believes it would be a crime for our government to risk a war in the western Pacific in the effort to defend the Philippines. As a resident of the Philippines for many years, I am convinced of the soundness of the views of Nicholas Roosevelt.

President Quezon's views have been in the press dispatches. He

publicly declared, immediately after Colonel McNutt's first suggestion: "I positively could not agree. If the commonwealth were given a full dominion status I would consider the permanent retention of the islands by the United States." President Quezon stated to the National Assembly on January 23: "We cannot consider a permanent political relationship with America except on the basis, at least, of full and complete power over immigration, imports, currency and related financial subjects, and the right to conclude commercial treaties without being subjected to the supervision or control of the United States."

Colonel McNutt emphasized his view that there is opportunity for greater American trade in the Far East. And particularly that when the resources of the Philippines have been developed the United States will have more trade with the islands. Our trade with the Philippines has been disappointing. However, men from Europe and America have been "developing the resources of the Philippines" for 369 years. They started in 1571, long before the landing at Plymouth Rock. Yet the islands lack such things as rubber, oil, coal and genuine hard woods. They always fail to raise sufficient rice for their own small population. Sugar is produced at a cost far greater than in near-by Java. Our present trade with Japan has a large balance in our favor. This trade with Japan is more than our trade with the Philippines and China combined. It is next to our trade with Britain and Canada, America's best customers. The favorable balance on our trade with Japan compensates for the unfavorable balance on America's combined trade with the twenty nations to the south of us.

Admiral Leahy's statement to the House naval committee last winter illustrates one of the difficulties of the McNutt plan. The official judgment of the admiral was: "The defensive line of the American navy reaches at the present time from the Aleutian islands to the Hawaiian islands, to Samoa and to the Panama canal. The navy which America now has and the navy which it will have when it is increased by the authority in this bill will be seriously inadequate to the task of sending a naval force to the Philippines. I doubt if we could with three times the increase." That judgment should illustrate the wisdom of continuing the American naval policy of dominating the *eastern* Pacific.

General MacArthur made recently a wise statement at Manila that has a bearing on the defense of the Philippines after 1946: "It has been assumed, in my opinion erroneously, that Japan covets these islands. Strategically, the possession of these islands would introduce an element of weakness in the Japanese empire. It would split that empire into two parts, separated by a broad stretch of almost 2,000 miles of ocean. And between the two parts of Japan would lie its present military enemy, China."

Japan will not divide her army and her fleet in the attempt to annex the republic of the Philippines after 1946, with the Russian forces so near at the north. In any event, Japan will get much of the trade with the Philippines because Japan is near those islands. The number of Japanese in the Philippines has been as high as 20,178. The Japanese have been always free to settle there. But since the Chinese war 5,000 Japanese have left.

New York, N. Y. WILLIAM C. RIVERS,
Major-General, U.S.A. (ret.)

A Christian Ultimatum?

EDITOR THE CHRISTIAN CENTURY:

SIR: The position of the pacifist, whether individual or nation, is to me an irresponsible one. In a world where nations are being terrorized, ruthlessly crushed and desecrated year after year by gangster-nations, to wipe one's hands and allow the crucifixion to continue is surely not evidence of the spirit of Christ.

The United States will go to war if her own life is at stake, perhaps for less vital interests. Would it not then be giving definite Christian leadership for her to be willing to enter the lists in the interest of a just peace? It seems to me that the United States could stop this declared war *now,* if it is willing to pay the possible price.

This is my suggestion: The United States, either with or without the cooperation of all other nations not now at war, should issue an ultimatum to the warring European nations to cease active warfare at once, to send representatives to Geneva to join representatives from all other interested nations to negotiate peace using perhaps Mr. van Zeeland's report as the basis of discussion. Otherwise, the United States and other supporting nations will after a certain date named in the ultimatum join the conflict against those nations unwilling thus to negotiate for a just peace.

This should stop present warfare, prevent further slaughter and be the beginning of the end of all war.

The United States as a Christian nation with power of leadership owes this service to humanity. Its non-support of the League of Nations does not leave it neutral in responsibility, and is it less guilty than other nations of imperialism and exploitation? Is it sufficiently Christian to obey the one clear call, "Blessed are the peacemakers"?

Calgary, Alta. J. THORN GORDON.

[An interesting fact about Mr. Gordon's proposal is that it closely parallels the agreement made between Sir Edward Grey and Colonel House on February 22, 1916, and later sidetracked by President Wilson.—THE EDITORS.]

Huh!

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos of your tirade against the President because of his appointment of Mr. Taylor as his personal representative at the Vatican may I suggest that you read again—I hope it will not be for the first time, though perhaps it will be—the opening verses of the seventh chapter of the Gospel according to St. Matthew? The first five verses will be quite sufficient. And as you read, you can make the necessary changes. If you will do so, it will do you much good, I am sure.

"Judge not, that ye be not judged. . . .

"And why beholdest thou the mote that is in the President's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of the President's eye."

Yours is a journal of liberal Christianity, isn't it? Liberal? Huh!

First Presbyterian Church, JOHN ROBERTSON MCMAHON.
Monmouth, Ill.

From China

EDITOR THE CHRISTIAN CENTURY:

SIR: The new year brings new hopes and we live by faith. We appreciate your efforts in these days of war and confusion to stir people to seek the truth and to pursue peace. We sincerely hope that the United States is not drawn into war and that cordial relations with the other American states may be strengthened.

The one thing I have learned in the last year or two is that Jesus was born and lived his whole life "in occupied territory," as a member of a subject race, in a nation whose national existence was being destroyed, and yet Jesus lived the life of love, not embittered, not harboring hate or grudge. The wonder of it grows on me as I think of it.

We still have 1,200 refugees, but the Red Cross funds are about exhausted and they must soon leave, to face—what?

Lingnan University, W. E. MACDONALD.
Canton, China.

Echoes from the 'Christian Front'

EDITOR THE CHRISTIAN CENTURY:

SIR: In your magazine you say that you have proved Coughlin—as you call him, showing your ignorance of what a Christian is—responsible for the Christian Front. Why do you yell about any Christian Front? You are not a Christian any more than any other Protestant. Protestants are not Christians. They threw that away when they followed the lustful Luther and Henry VIII. So don't worry about Rev. Coughlin; I assure you he'll take good care of himself. Watch the future.

Hartford, Conn. MARK SILTON.

NEWS *of the* CHRISTIAN WORLD

No Union With Federal Council

Religious Education Convention Turns Down Proposal—Changes Made in Sunday School Lesson Plans

(Special Correspondence)

CHICAGO, Feb. 10.—Anyone trying to cover the meetings of the International Council of Religious Education held in the Stevens hotel this past week would have felt the old "three-ring circus" entirely out of date, for here was a 17-ring event. In fact, these 17 commission sections into which the council is divided, representing age level as well as service level interests, are only the beginning of the organizational setup for they again are divided in many sub-committees studying specific problems, field services and unreached needs. The unique thing about it all is the way these diversified interests and discussions are finally brought to focus in the educational and executive committees of the council and through them are implemented into action by departments and committees and finally reach the field through the 42 denominations and the cooperating state, city and local councils affiliated with this national body. It is the finest demonstration of interdenominational cooperative Protestantism we have in America. One gets lost sometimes in the maze of details but at the same time it is amazing how the simplest suggestion or action finally becomes a part of the whole.

Crowded Program; Large Attendance

The program reflected many diversified interests. The young peoples' section listened to an interpretation of Catholic, Jewish, Negro and rural youth and the work of the American Youth Congress. Prof. Georgia Harkness and Walter Van Kirk spoke upon the church and the war crisis. The pastor's section discussed, among seven special topics, "Education in Social Living" and requested that courses in consumer cooperative education be added as a unit study in the leadership education curriculum. Dr. P. H. Wang spoke on "The Church Faces China," Herbert L. Seamans on "The Church and the Jews" and Rabbi Louis L. Mann presented plans for Jewish education. Great stress was put on education in rural churches by T. A. Tripp, Mark Dawber and M. R. Zigler. W. C. Bower interpreted the findings of the Third White House Conference which will soon be presented to the public. Strong resolutions were passed and great interest shown in new temperance education. Joint sessions of three or four sections filled to capacity one of the largest hotel rooms in discussing this question. There were 196 speakers and leaders listed in the 44-page program.

To give any review of what was said or detailed reports of sessions and actions would be impossible. Therefore, this report will deal only with two outstanding meetings and give a digest of important actions.

Joint Sessions

There were three general sessions of all delegates. Dr. Arlo Ayers Brown presided, the general theme being "Trends Affecting Christian Education."

The first morning Dr. O. E. Baker of the United States department of agriculture spoke on "Population Trends and Christian Education." With charts and graphs he traced the diminishing American family from 1800 to 1940. He pointed out that the declining birth rate in the city is so marked that only by increase of population from the rural areas can the city maintain its workers and growth. Thus he made a plea for the rural church and the Christian education of rural childhood and youth. On the second day the audience listened to Prof. Ernest W. Burgess of Chicago speak on "The Modern Family." He pointed out five trends in family life: (1) The number of children in the population is decreasing. (2) The number of old people is on the increase. (3) The increasing urbanization of life brings with it increasing stress and strain. (4) The churches and the family have alike been profoundly influenced by developments in the new means of communication, Sunday newspaper readers, motion pictures and the radio. (5) Young people starting out in marriage no longer expect necessarily to follow the patterns of family life of their parents.

The third lecture was given by Dean Luther A. Weigle of Yale on "Public Education and Religious Education." He pointed out that "to exclude religion from public schools would be to surrender these schools to the sectarianism of atheism and irreligion." He insisted that "there is nothing in the principle of religious freedom or the separation of church and state to hinder the school's acknowledgment of the power and goodness of God." "The public schools," he added, "should include in their life that basic elemental faith which is deeper and more fundamental than any of religion's institutional or sectarian forms—the faith that relates human life to God."

Important Actions Taken

Significant decisions finally taken by the educational commission were:

1. The merging of the educational and executive committees. The double function of these two committees had become cumbersome and largely a duplication of effort. Therefore at this meeting the two committees met at identical hours to discuss and pass upon matters presented to both groups. The report of a special committee was adopted in principle which combined the two committees into one body to be known as the central committee of the council. The question was then referred back to the constituent bodies for action and report.

2. A new lesson policy and production. At the meetings in February 1939 a committee on lesson policy and production was appointed with Paul H. Veith as chairman and Mary Alice Jones as executive secretary. The report of this committee led to

(Continued on page 256)

Canadian Church Serves Soldiers

Army Supports Efforts for Spiritual Aid—People Loyal to Pacifist Pastors —Dr. Brown in Notable Address

(Correspondence from Eastern Canada)

TORONTO, Feb. 8.—Care of spiritual interests in Canada's active service forces is maintained with complete harmony between the several church bodies on the one hand and between them and the army authorities on the other. The military refuse to send overseas as regimental chaplain any man who has passed his 50th birthday. This ruling led to the cancellation of one appointment and the filling of the vacancy with another man from the same communion. On the whole, the spiritual ministries to troops in training or on home duty are being carried on by pastors who have not resigned their charges, their parochial duties being discharged with the aid of specially selected assistants.

The first contingent of troops has already taken up advanced training in England, including the first division and certain corps units. A second division has now been organized and the selection and appointment of chaplains for this group of units is also practically complete, the experience gained in manning the first division being fully utilized in this new effort.

* * *

Churches Loyal to Pacifist Pastors

The sharp difference of judgment concerning Christian obligation when one's nation is at war occasioned some misgivings about the effect of a decisively pacifist attitude on a minister's acceptability to his people. But, with a few possible exceptions, the signatories of the pacifist manifesto have so entrenched themselves in the confidence of their people that their attitude has not alienated their congregations. Two cases are worthy of mention. Dr. Mack Omond, president of the Toronto conference, was uncompromising in his decision that he could take no part in the war; and his congregation, when the annual meeting provided opportunity for the expression of disapproval, left him with no uncertainty of their loyal support of his ministry. Another minister, Mr. R. Edis Fairbairn, generally credited with major responsibility for the wording of the manifesto and a pacifist since the beginning of the First World War, came to his annual meeting to face a formal criticism which, however, failed to find welcome from the congregation.

* * *

Toronto Ministers Hear Notable Address

A notable address was given this week to Toronto ministers by Dr. Walter T. Brown, principal of Victoria College, on the changing trends of philosophic thought. Taking Mauritain, Berdyaev and

Temple as voicing the characteristic thought of our time, the speaker pointed out that in both Catholic and Protestant theology the same change can be seen. Nineteenth century religion was dominated by the evangelical revival with its concern almost exclusively centered on the individual soul. Dr. Brown now sees a marked disposition to return to metaphysics. The Catholic objection to communism, he said, is not to its economic theory but to its materialist basis. Protestantism also is now insisting that the center of attention is not man but God, and the reality of God is becoming the supreme theme in thought and teaching.

* * *

Calls for Return To Church

Dr. Brown indicated a deepening recognition that spiritual factors are needed as never before, and called for a general return to the church. This demands a restatement of the evangelical appeal to the individual man whose salvation must now be seen as integral with the saving of civilization. Both physical science and psychology, he said, can aid theology here, for the new emphasis on the centrality of God does not lessen the need for skilled treatment of individuals in all stages of growth.

* * *

And So Forth

The Anglican Church has just lost through death one of its leaders in the person of Dr. Roper, late Bishop of Ottawa. Almost at the same time the Roman Catholic Bishop of Ottawa dramatically collapsed while in the act of consecrating his successor.

Dr. Richard Roberts is associated this week with Dr. W. E. Orchard, once a Congregational minister and now a Roman Catholic priest, in presenting to Yale University students a joint testimony on "The Foundations of Christian Faith." That the consent of the ecclesiastical authorities has been given to such a venture is as gratifying as the news that the president of the university will be on the platform at every meeting and that the senate of Yale has blessed the mission.

ERNEST THOMAS.

Landon Says Churches Must Cut Expenses

Speaking at the organization of a laymen's council of the Chicago church federation on Feb. 9, Alf M. Landon, former Republican nominee for president, said that what he called "the appalling financial situation" of the churches has been caused by overexpansion. "We, as laymen, must assist the churches," said Mr. Landon, "so that they, like business concerns, may shape their financial policies to meet the new situations. We must face problems of retrenchment, so as to be in shape for advance that will finally come."

Federal Council to Preach Tolerance by Radio

The Federal Council of Churches is about to launch a national radio campaign to promote tolerance, understanding and democratic unity. The campaign will also deal with anti-Semitism. Neville Miller, president of the National Association of Broadcasters, has pledged the cooperation of the entire radio industry.

Hitler Keeps the World Guessing

But Churchill Reply to Führer's Speech Serves Notice That Germany Cannot Pick Time for Great Offensive

(Correspondence from England)

LONDON, Jan. 31.—The speech which Herr Hitler made yesterday is studied, as all his speeches are now, not for what he says so much as for what he wishes to prepare his people to do. The general impression is that he was more on the defensive than he commonly is. Perhaps he showed signs that he knows he is not to be allowed indefinitely to keep the world waiting and guessing. There is no question that he is a man with a technique of his own, and just as he won his position in Germany by a waiting game, so he may seek to win his ends in Europe by waiting his hour. There were evident signs in Mr. Churchill's speech during the week end that the Allies are alive to the danger of leaving him free to carry out his familiar method. He will not be left to say when.

It was noted in his latest speech that Hitler made considerable sport of Mr. Chamberlain as a "Bible-preaching" statesman. It should be clear to anyone who knows our statesmen that if he meant that Mr. Chamberlain makes use of sanctimonious language, he is curiously and absurdly mistaken. But what can be inferred from his bitter language upon this matter? Does he resent the attack made by the Vatican upon his treatment of the Polish priests? There is in my hand a most fervent New Year's message from the Evangelical Lutheran Church paper, which sees the hand of God in the great victory won over Poland: "From the beginning God has led the Führer, made his way clear for him, has helped and advised him."

* * *

C. O.'s Before Tribunals

The *Christian News-Letter* for Jan. 12 contained a supplement in which some of its readers state why they hold the pacifist position. The *News-Letter* in previous numbers has set forth the non-pacifist Christian's point of view. It gave Dr. Reinhold Niebuhr's important letter as a supplement to a previous number. Dr. Oldham himself does not hold the pacifist position. He sums up the general arguments of his correspondents who do take this position in these words: "The main burden of the letters is not only the incompatibility of war with Christian discipleship, but also the futility of modern methods of war to accomplish any spiritual ends."

It should be noted once more that the expression of such views is not forbidden here. Those who hold them and are of military age have to appear before tribunals which are non-military. These tribunals may give one of four verdicts—absolute exemption, conditional exemption, non-combatant service, or the C. O.'s may be placed unconditionally on the military register if the tribunal is not satisfied that they have made good their claim. The results up to Dec. 23 were: out of 4,781 who appeared, 692 were given total exemption; conditional, 2,151; registered for non-combatant service, 1,107, and 831 were adjudged not to have made out their claim. It should be added that while they acknowledge how great an advance has been made since the last war the pacifists find many individual cases of hardship.

* * *

Cold Weather Grips British Isles

Since the war began we have, for good reasons, not spoken of the weather in these islands, but it is now permissible to say that we have had the most severe winter known, some say since 1894, others since the year of Waterloo. The train service has been dislocated, and trains from the north have arrived in London many hours late, one a day late. The roads have been blocked in many places by the snow, and there have been villages marooned and trains lost! We are not accustomed to such low temperatures. Even harbors on the south coast have been frozen.

* * *

Sermons in Wartime

What is preached in wartime? There has been a discussion in the press, not so much upon the facts as upon the principles by which preachers are guided. It is laid upon preachers by the *Times* in an editorial that they should renounce certain kinds of sermons: "the harmless but useless kind made up of general reflections on the war"; the sermon which gravely assures hearers that the war is due to their sins; the sermon in which the preacher boldly lacerates the church. The writer says that the best wartime sermon seldom deals with the war itself. I can only convey my own personal impression that preachers in this country seldom preach on the political problems raised by the war. The practice in this matter of dealing with the problems of the hour is widely different from that of the American pulpit. The Christian pacifist preachers, so far as I have heard, do not preach in the pulpit upon any alternative which they offer to the political action taken in the war. That they express otherwise with freedom. In their preaching they are content to set forth their positive spiritual convictions.

* * *

And So Forth

Dr. Albert Peel before he sailed for America paid a visit to the British Expeditionary Force in France. He was chairman of the Congregational Union in 1938, and he has been since its foundation the editor of the *Congregational Quarterly*. He describes in the *Christian World* some of the impressions left by his visit, especially his memory of the Holy Communion in which chaplains from all the churches except the Roman Catholic knelt together. Dr. Peel left France deeply impressed by the character and the sincere religious belief of the men who are in charge of the army today.

It has been suggested by many public men that the Nobel prize should be given to George Lansbury. The Nobel prize is not reserved for those advocates of peace who have carried to fulfillment their dream. That George Lansbury has not done; but it has been in his heart to bring about the peace of the world, and he has not spared himself in that sacred task.

EDWARD SHILLITO.

Mourn Death of Mark Matthews

Seattle Community Knew Him as Churchman and Crusader—Gipsy Smith, Evangelist, Coming in March

(Correspondence from the Northwest)

SEATTLE, Feb. 9.—Dr. Mark Matthews, 72-year-old minister of First Presbyterian Church of Seattle, died Monday morning, Feb. 5. Pneumonia followed by a cerebral hemorrhage proved fatal after a week's illness. Dr. Matthews had been pastor of this church for 38 years. During this time the church had grown to what was reputed to be the largest of its denomination in the nation with a membership of 8,500. This includes the constituency of several missions scattered throughout the city. In 1912 he was elected moderator of the General Assembly.

Always a colorful and forceful figure he contributed much to the civic as well as the religious life of the community and state. A conservative in faith, he was outspoken in his adherence to his convictions and fought those who opposed him. He had his friends but also his enemies. Dr. Matthews will be long remembered as a crusader against political and civic unrighteousness, and Seattle is the better for his long years of citizenship here.

* * *

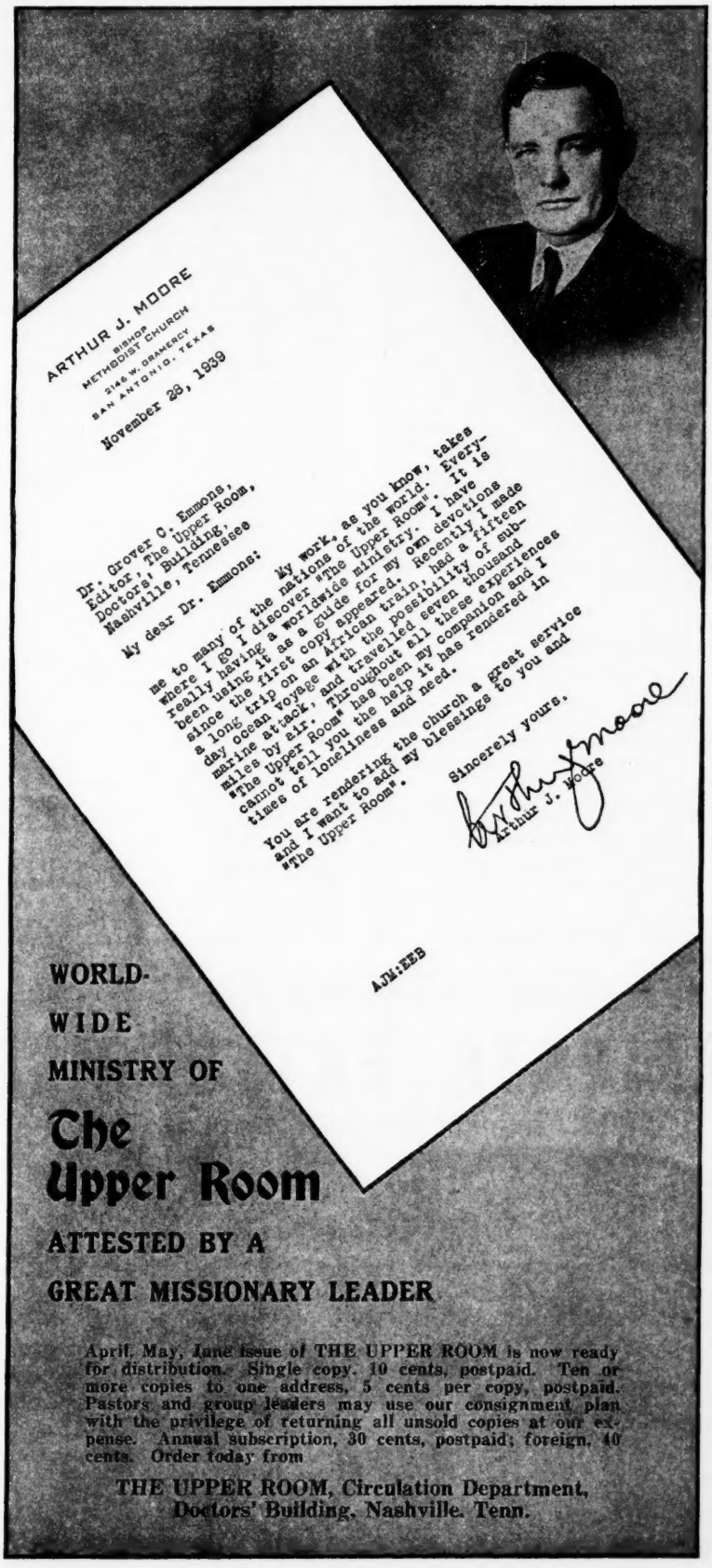
A Great Church Celebrates

Plymouth Congregational Church, the leading church of this denomination in the city and the state, celebrated its 70th anniversary during January. A laymen's dinner paid special tribute to the pioneers of Congregational history in the city. At the midweek meeting Gov. Clarence D. Martin and Mayor Arthur Langlie brought the greetings of the state and the city. Dr. L. Wendell Fifield preached the anniversary sermon on the theme: "Three Score Years and Ten." Dr. Fifield has served the church for 12 years. He is making an outstanding contribution with his "Case of Books" book reviews over the radio and also at his midweek services. The Sunday evening "International Forum" is devoted to the interests of peace, based on the conviction that "two things are necessary to keep America at peace: first, clear, honest, fearless thinking; second, an outlet for the frank exchange of opinions to guard against emotional high tensions."

* * *

Churches of State Condemn War

The Washington council of churches and Christian education held its annual meeting in Seattle, Jan. 8-9. Rev. Stanley G. Logan of Everett, Wash., was reelected president. Five resolutions recommended by the committee on international justice and good will of the Federal Council were adopted: deploring the increased expenditures on the part of the federal government for military purposes; urging that traffic in war materials with Japan be stopped; that the present Japan-United States trade treaty not be renewed; that the reciprocal trade treaties which expire in June be reenacted; and


ARTHUR J. MOORE
BISHOP
METHODIST CHURCH
2146 W. GRAMERCY
SAN ANTONIO, TEXAS
November 28, 1939
Dr. Grover C. Emmons,
Editor, The Upper Room,
Doctors' Building,
Nashville, Tennessee
My dear Dr. Emmons:
My work, as you know, takes me to many of the nations of the world. Everywhere I go I discover "The Upper Room". It is really having a worldwide ministry. I have been using it as a guide for my own devotions since the first copy appeared. Recently I made a long trip on an African train, had a fifteen day ocean voyage with the possibility of submarine attack, and travelled seven thousand miles by air. Throughout all these experiences "The Upper Room" has been my companion and I cannot tell you the help it has rendered in times of loneliness and need.
You are rendering the church a great service and I want to add my blessings to you and "The Upper Room".
Sincerely yours,
Arthur J. Moore
AJM:EEB
WORLD-
WIDE
MINISTRY OF
The
Upper Room
ATTESTED BY A
GREAT MISSIONARY LEADER
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that President Roosevelt be commended for his attempt to establish peace through the cooperation of religious leaders. Dr. Frederick Norwood, pastor of the United Churches of Vancouver, B. C., was the guest speaker at the closing session.

* * *

Gipsy Smith Coming To Seattle

The Seattle council of churches at its annual meeting, Jan. 22, had Dr. Jesse Bader of New York city as its principal speaker. With emphasis upon the evangelistic program of the local council Dr. Bader discussed plans for the Preaching Mission of 1941, sponsored by the Federal Council.

Immediate plans are being laid for the coming of Gipsy Smith March 3-21. An enthusiastic response from the churches affiliated with the local council, and many others of the city, as well as other religious groups, indicates the prospect of wide interest and genuine cooperation in an evangelistic campaign the like of which has not been held in Seattle since Gipsy Smith was here 20 years ago. The Christian business men's committee of the city has been especially active in initiating the plans which resulted in the invitation to this widely known evangelist.

RALPH V. CONARD.

RELIGIOUS EDUCATION

(Continued from page 253)

a lively debate concerning the relative values of uniform and graded lessons. Wade Crawford Barclay led the opposition, which came largely from the age group committees, and Dean Weigle stood for approval of the report. A long paper raising questions about the report was presented by Dr. Barclay and he later moved that the whole plan be referred to the age group committees for study and report a year hence. This motion was finally lost. A second motion was made to defer action upon the Uniform Lesson Plan but to adopt the balance of the report. This motion was also lost. The session ran from 7:30 p.m. until 12:10 midnight in order to hear all debate and receive final vote and adoption of the report. The final vote was far from unanimous, but the report passed by a good majority. Some "old timers" said that it was the most spirited debate on policy since 1922.

The principal question centered around the plan for uniform lessons. A survey had disclosed that 60 per cent of the churches still use uniform lessons while 22 per cent use group graded and only 18 per cent closely graded lessons. The report declared that "present lesson treatment has assumed a degree of skill in teaching which a majority of church schools do not possess," and further that the material had not been strong enough in "theological background and biblical scholarship." As a result of the study of the data collected, the committee on lesson policy recommends to the educational commission the development of three basic outlines: the International Uniform Bible Lesson outline, the International Graded Lesson outline and the International Resource Guide, and the setting up of the committees necessary for this work. A committee was therefore voted to work during 1940 on the International Uniform Bible Lesson series and the old committee on uniform lessons was asked to continue its work in the interim until the adoption of the new lessons. In all this procedure the council was adjusting its lesson program to the demands from the field for simpler material to fit the actual practice within Sunday schools.

3. Dean Weigle reported as chairman of the committee of the International Council which is revising the American Standard Version. "A group of 18 eminent North American scholars," said the report, "is now engaged in revising the American Standard Version, which was published in 1901 and which itself was a revision of the English revision (published in 1881-85) of the King James Bible (1611). The committee began its work in 1930, postponed it temporarily in 1932 and recommenced in 1937. Originally estimated as a five-year job, the committee believes four more years will be required for completion."

Against Union with Federal Council

4. The report of the committee on organizational structure and intercouncil relationships was adopted with little discussion. The committee was charged with drawing up an answer to the proposal from the Federal Council that a negotiating committee be appointed to discuss the "union in a single corporate body of national agencies now functioning in interchurch work, including the Federal Council of Churches, the International Council of Religious Education, the Home Missions Councils and the national interdenominational agencies of church women, together with such similar national interchurch agencies as may be willing, such body to continue to carry the existing functions of all the uniting agencies and to be so organized internally as to conserve their essential values, constituencies and support."

The four other agencies mentioned, previous to the action of the International Council had all voted to approve such a plan of discussion and authorized appointment of negotiating committees. The report of the council committee, however, included a report of an inquiry sent to council representatives throughout the country and "as the results of this inquiry are inconclusive" raised many questions as to the value of and possible results from union for the Christian education forces in America. The committee therefore recommended that "in view of the fact that we are not as yet convinced of the desirability or practicability of the proposal for union in a single corporate body, the International Council of Religious Education cannot appoint a negotiating committee to bring it about, or address an overture to its constituents urging their support for this proposal. We record our desire, however, to join with the Federal Council of Churches and the other agencies to which its proposal has been addressed, in further study of the means to more effective cooperation and in study particularly of the desirability and practicability of the proposal that the means be found in union in a single corporate body."

In order to join in this further study the appointment of a consultative committee to meet with the committees of the other bodies in a continued study of the problems of structure and relationship was approved. Thus the International Council left the door open for further study while rejecting as not feasible nor practical at the present time any plan for union of interdenominational bodies in America.

Three general observations might be made of the total procedure. Considering the immensity of the meeting, its values were conserved with skill and completeness. There was possibly too much stress on academic procedures and decisions and too little adjustment to crying social and economic issues of today's world. And finally, the International Council was on the defensive concerning its own prerogatives and therefore made reservations in all plans for larger interdenominational agency cooperation.

J. HENRY CARPENTER.

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Indiana Pastors Stress Unity

State Conference Hears Sectarianism Condemned—Home Missions Bodies Discuss Sharecropper

(Correspondence from Indiana)

INDIANAPOLIS, Feb. 7.—The ninth annual Indiana pastors' conference, meeting in Indianapolis Jan. 29-31, opened with appeals for Christian unity and closed only after passing strong resolutions endorsing closer cooperation and unity throughout the church and after giving approval to a proposed constitution for the formation of an Indiana council of churches. The pastors' conference in some of its sessions met jointly with the Indiana council of churchwomen. Both groups passed without change the proposed constitution for the contemplated council which will become a reality when similar action has been taken by the Indiana council of Christian education and at least ten denominational central bodies. Both groups heard Methodist Bishop Titus Lowe declare himself on the first day of the sessions as voting "100 per cent plus for church unity." Both groups heard Dr. Leslie B. Moss, secretary of the Foreign Missions Conference of North America, issue a call to abandon all denominational prejudices. He said: "In every aspect of the church cooperation is essential. It is high time Christians forgot their traditional antipathies. All the sects we have built up don't help Christianity one bit. If they are really interested in Christ, the time has come when Christians must concentrate on the main issue."

Other speakers at the conference included Bishop E. W. Praetorius, Dr. Georgia Harkness, Dr. Alexander Paul, Mrs. Jean Beaven Abernethy, Dr. L. Foster Wood, Dr. Mark Rich and Dr. T. H. P. Sailer.

* * *

Conference Calls Church to Bring Peace

Resolutions passed by the pastors condemned war as unchristian; held that the church is under obligation to find some method for bringing international peace; declared no peace built on force can endure; and called on the United States to stay out of the war and express its position for peace. Social injustice and the liquor traffic were condemned and Christians were urged to keep on guard "because we see signs of racial and social injustice in our land." The churchwomen also passed resolutions against the liquor traffic and pledged cooperation with the Indiana Council of United Dry Forces.

The pastors' conference elected as president for next year Dr. Clive McGuire, executive secretary of the Indianapolis Baptist Association. Dr. Howard J. Baumgartel, executive secretary of the Indianapolis church federation, was named as secretary-treasurer. Mrs. E. L. Eggers of Hammond was reelected president of the churchwomen.

* * *

Home Mission Conference Discusses Sharecropper

The migrant worker and the sharecropper had centered on them much of the attention of the delegates to the conference of two home mission bodies in Indianapolis in January—the Home Missions Council and the Council of Women for Home Missions. With *Grapes of Wrath* attracting national attention, it was suggested that "this is the strategic moment for home missions councils to capture this interest and transform it into action." It was recommended that the Home Missions Council provide social and religious leadership to cooperate with public agencies working at the problem of the impoverished cropper and farm laborer. Howard Kester of Memphis, a member of the executive council of the Southern Tenant Farmers Union, spoke at several sessions. He said that sharecroppers are swarming from Alabama and Georgia into Arkansas and Mississippi and may come to Indiana. "Land is the greatest hope of the sharecropper," said Mr. Kester. "If it can be made possible for these roving farm laborers to own small pieces of land, they will remain in one place and can be reached by missionaries."

* * *

Consider Problem of Jewish Refugees

The conference was stirred by Dr. Conrad Hoffmann's reports on the Jewish refugee problem around the world. "If the 600,000 Jews still in Germany are pushed into Poland," he said, "we are likely to witness a situation as bad as the Armenian massacres after the World War." Dr. Hoffmann urged that all countries, including the United States, "do as much as they can" in providing homes for refugees who escape. He especially recommended the admission of doctors, scholars and skilled artisans into this country and proposed setting up temporary camps for those who cannot be admitted permanently.

* * *

Lutherans to Raise Relief Funds

The Indiana synod of the United Lutheran Church expects to raise $40,000 for Lutheran war relief as a part of the $500,000 goal of the Lutheran emergency appeal to America. Forty per cent of the amount will go to "relieve suffering of the destitute in Finland" which is 98 per cent Lutheran. One-fourth of the amount is to be used for the support of Lutheran missions formerly manned by Germans. The third and fourth Sundays in February have been set apart by Lutherans of the state for presenting this program to their churches.

* * *

Death of J. W. Putnam, Educator

Few men have served over a long period of years in the field of higher education with distinction equal to that of Dr. James W. Putnam who died recently following an acute illness of a little more than a month. For 30 years Dr. Putnam was identified with the work of Butler University, serving as professor of economics, dean, vice-president, three times as acting president and from 1934 to 1939 as president. On June 30, 1939, he became president emeritus, being followed in office by Dr. Daniel W. Robinson of the University of Indiana. Before coming to Butler in 1909 Dr. Putnam was on the faculties of Illinois College and Northwestern and Missouri universities.

GEORGE WALKER BUCKNER, JR.

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Turkey Counts Earthquake Dead

Foreign Countries Send Help—Y.M.C.A. Closed by Government—Work on New Dictionary Progresses

(Correspondence from the Near East)

ISTANBUL, Jan. 22.—Ever since the earth began to shake in central Anatolia on the tragic night of Dec. 27 peace has not been restored to those provinces and relief work is still being countered by further earthquakes. Reports from that region, at first supposed to have been exaggerated, have proved to be much below the truth. The director of the Istanbul Observatory declares that this earthquake was as shattering as that which devastated San Francisco. It is certainly fortunate for Turkey that the calamity did not befall some of her more prosperous provinces. The greatest number of casualties occurred in the vilayets of Erzindjan, Sivas and Tokat and lesser numbers were killed in Kerassunde, Amasya and Ordu, but other provinces also suffered damage and loss of life. According to data compiled by a leading Turkish paper, there have been over 26,000 dead and 13,000 wounded, and 30,000 houses have been completely destroyed. The direst fate is that of Erzindjan proper, which has lost well over half its population.

* * *

Foreign Countries Give Aid

Great Britain and France and many other countries have contributed toward the relief work. The American share has been noteworthy. A $10,000 gift was offered by the American Red Cross and an additional $5,000 gift was made by the same organization toward the formation of a sanitary mission headed by Dr. Shepard, assisted by Head Nurse Dora Shank and by Mrs. Helen Haight Orhon, a former nurse under the American Board. The American sanitary mission which has been sent to Erbaa operates as a unit in the Red Crescent, Dr. Shepard having been appointed head surgeon of the Red Crescent hospital.

* * *

Nazis See Earthquake as Chance for Propaganda

Throughout Turkey also contributions have been made, those of the commercial community at Istanbul averaging one per cent of the individual merchants' fortunes. Assertions that the Jews had not done their part brought an indignant public denial from the governor of Istanbul. It was so obvious that the accusation was due to German propaganda that several Turkish dailies devoted articles to the matter. As a matter of fact, German propaganda is still very active in this country, although neither clever nor efficient. Directly and over the radio, Germany is trying to create the conviction that the Turkish press is controlled by powerful Jewish interests, but so far the attempt has had no results.

* * *

Government Closes Y.M.C.A.

The Y.M.C.A. was closed the other day and its headquarters sealed by order of the ministry of the interior. That action was in strict consonance with the law passed in 1938 and enforced six months ago, which, among other things, forbade the existence in Turkey of associations whose seat is abroad. As the Y.M.C.A. has, independently of its social activities, been the holder of permits from the ministry of education to operate both as a hostel and as a school, it may be expected that this latter valuable work will be continued.

* * *

Control of Youth Main Question

The law referred to contains a great many interesting provisions, the main purpose of which is to curb the danger of foreign propaganda under the shield of foreign societies, eliminate distinctions of race, religion or sex and, by limiting the activities of associations to one single clearly defined object, prevent them from acquiring too great an influence. As regards the greater part of existing associations, the solution was severance of any connection with foreign bodies and the limitation of activities to one single purpose, mostly charitable work. As to the Y.M.C.A., it appears that it applied for special authorization to carry on as before and was refused. But it should be added that neither the law nor the measure is directed against the spirit underlying the Y.M.C.A. for the spirit is the same which pervades Turkish educational efforts. The main issue is whether the molding of youth belongs to independent bodies or to the state.

* * *

American Board Works on New Turkish Dictionary

The appointment of Sir Denison Ross as the counselor of the British embassy in Turkey, with the special mission of promoting Turko-British cultural relations, is creating renewed interest in the contributions made by the English-speaking world to Turkish linguistic and other researches. It is recalled in that connection that Sir James W. Redhouse's Turkish-English dictionary, first published by the American Mission Board about 1890 and containing 93,000 words, is still considered by many the best Turkish dictionary in any language. Of almost equal importance has been the same author's English-Turkish dictionary, first published in 1858, which however has been out of print for a year. It is therefore an event of outstanding interest that the American Board has for several months already been at work on a revision of Redhouse's English-Turkish dictionary.

* * *

Mecca Pilgrimage Dying Out?

This year Turkey has not seen the usually numerous and picturesque train of pilgrims from central Asia to Mecca, the holy center of Islam. As everybody knows, every adult Muslim, of either sex, has to perform the hadj at least once in his life, provided he is able to do so. Whether the cause is the world-wide depression or the war or perhaps increasing indifference on the part of the people, the fact is that there has been a sharp decrease in the numbers of those who perform the pilgrimage. As early as 1933 the total number of travelers to Mecca through Jedda (the main port of Saudi Arabia) had fallen to under 20,000 as against 100,000 five years earlier.

E. GUERON.

Japan Is Feeling Internal Stress

Domestic Dissatisfaction Held Responsible for Abe Cabinet's Downfall —Political Offenders Freed

(Correspondence from Japan)

TOKYO, Jan. 10.—Further delay in getting off this correspondence cannot be justified even by the impending change in government. Whether or not Premier General Abe and his cabinet resign to be followed by another "coalition" government, the leadership will remain in essentially the same hands. Most of the likely candidates mentioned for the premiership are military men. One is a financial wizard but even he cautions the public to beware of false hopes and economic legerdemain in the protracted difficulties confronted by the nation. Meanwhile there is significance in this paragraph from an editorial in *Japan News Week*, an English language periodical sufficiently orthodox to be permitted to speak rather freely:

"On the whole it would seem that the real causes of discontent with the cabinet's ability lie less in the particular errors it has committed or the distastefully friendly policy it would pursue toward some of the foreign powers than in the fact that at home the general situation is becoming progressively more unsatisfactory, and the antipathy thus displayed toward the cabinet's apparent shortcomings is merely symptomatic of underlying dissatisfaction, the real causes of which, however, are apt to be ignored through an emotional desire to single out a scapegoat."

* * *

Economic Conditions Unsatisfactory

Causes of this nascent discontent are chiefly economic, the current shortage and high price of two staples of Japanese livelihood—rice and charcoal—being largely responsible. Of money, both currency and credit, there seems an inflated abundance, but it is no less disagreeable to have money and not be able to spend it than to be "broke." To cope with this problem of "surplus purchasing power of the people" during the slump in commodities the newspaper *Yomiuri* reports the cabinet to be favorably inclined toward establishing an official lottery which would stimulate absorption of sluggish government bonds and contribute to a more stable currency situation.

This observer sees deep significance also in the appearance in a well known vernacular magazine of an article by a cohort of Wang Ching-wei presuming to criticize Japan for monopolistic practices in occupied China and urging a policy of equality and mutuality in the relations of capital, labor and technique in developing China's vast economic possibilities. It means everything to Japan now to get a feasible scheme of things in operation under joint Sino-Japanese management within the next few weeks. Failing in this, the alternatives of negotiation with Chiang Kai-shek or increasing chaos in the Far East present themselves, either of which is anathema to Japan's present government. That subtle schemes are being contrived under the

otherwise fairly placid surface of relations with Russia, Germany, Great Britain, France and the United States, few can doubt. We wonder with bated breath whether the die will be cast with the totalitarian or with the more democratic traditions.

* * *

Freedom for Rev. Luther Tucker

Meanwhile clemency for political offenders seems to be judiciary wisdom, and even Kanju Kato, proletarian M. P. and head of the now defunct Property-less party of Japan, has been freed after two years of detention and examination on charges of having participated in the popular front movement. Rev. Luther Tucker, Far Eastern representative of the World Student Christian Federation, has also been freed with a stay of sentence on charges of distributing seditious literature. After two months of police examination, followed by trial, Tucker was permitted to proceed to Shanghai in time to be with his family for Christmas.

* * *

Changes in Leadership Personnel

In united Christian circles the news of the month centers largely around the resignation of Rev. Akira Ebisawa after 12 years of distinguished service as general secretary of the National Christian Council, and of Rev. Makoto Kobayashi as chief secretary of the Central China Great Religious Unity League which has been seeking to unite all religious interests in the pursuit of desired goals on the Asiatic mainland. Mr. Ebisawa has been appointed executive director of the Japan Kumiai (Congregational) Church to succeed Rev. Kotaro Nishio, who in turn has been named Kobayashi's successor in the China organization with the long name. In missionary circles great interest attaches to the appointment of Dr. C. W. Iglehart of Tokyo to serve with Dr. M. Searles Bates of Nanking "as special consultants of the International Missionary Council" to travel, study and make recommendations on the possibility of Christian cooperation and advance among the peoples of the Orient.

* * *

Methodist Missionaries in Unity Meeting

Japan missionaries of the three Methodist churches recently merged in the United States held their first united mission meeting in Kobe Jan. 4-8. The new mission numbers about 120 workers, including wives, and almost all were present as Bishop Arthur J. Moore led in an impressive ceremony of unification. Much time was given to the formation of the constitution under which the new body will function. Bishop Y. Abe of the Japan Methodist Church, President Y. Koizumi of the continuing Methodist Protestant Church in Japan, and other representatives of the national churches were present during the sessions, as were also fraternal delegates from other mission groups in this country and Korea. Aside from the united front in the many aspects of evangelism made possible by the new alignment, it is worthy of note that there are now 20 educational institutions of secondary grade or higher under Methodist auspices in Japan proper.

T. T. Brumbaugh.

Iona Community Serves City Poor

Edinburgh Parish Manned by Divinity Students During Pastor's Absence at Front—Dr. Baillie to France

(Correspondence from Scotland)

Edinburgh, Jan. 27.—During the last two summers the tiny wind-swept island of Iona on the northwest coast of Scotland has been the scene of an interesting experiment. It was to Iona that St. Columba came from Ireland in the sixth century, and from it that his monks went forth to evangelize a heathen Scotland. The old gray stone cathedral on Iona was restored a few years ago, and now Dr. George F. Macleod (a grandson of Dr. Norman Macleod who was an outstanding figure in the life of Scotland two generations ago) has chosen it as the center of a scheme of training for specialized work in the ministry.

For three summer months a number of students who have completed their theological course, and an equal number of interested artisans, live with him on the island. Their time is occupied in two ways—in working with their hands to rebuild the living quarters of the old monastery while sharing, lay and clerical members alike, in a communal life; and in studying together the best methods of Christian teamwork in the industrial and new housing areas where they are destined to serve. The devotional life of the community, with its morning and evening prayers in the beautiful, if austere, cathedral, though entirely Protestant reminds one of monastic days. During the rest of the year the clerical members go two by two to needy areas to try out in practice the plans they have decided on.

This winter, however, a number of them are living with Dr. Macleod in Acheson House, a historic building in the Canongate of Edinburgh, belonging to the Marquis of Bute, and from it as center working in the poor and crowded Canongate parish, the minister of which has been called up as a chaplain with the forces. The whole scheme of the Iona Community is due to Dr. Macleod's personal initiative, but it has received the blessing of the General Assembly of the Church of Scotland.

* * *

Professor Joins Y.M.C.A.

Toward the end of the Great War the Y.M.C.A. in France in addition to its social services to the troops instituted educational work by means of lectures and classes in centers behind the lines. Again today, with an ever growing number of men in France, and so far (mercifully) little actual warfare to engage them, the need of such educational facilities has been felt, and the Y.M.C.A. in cooperation with the military authorities has undertaken to provide them. They have been fortunate in securing as their chief organizer Prof. John Baillie, probably the best known and most brilliant of our theological professors. It will be a great change from the academic calm of the New College, Edinburgh, to

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the battlefields of France, but Prof. Baillie had experience of similar work during the last war, and has energy and organizing ability which fit him admirably for the task.

* * *

Football Hero Begins Evangelistic Work

The most popular sport in Scotland is the game of association football. In normal times the matches played by the leading professional teams on Saturday afternoons are attended by hundreds of thousands. Among the most popular of the players is Tommy Walker, a member of the Heart of Midlothian football club, who has also taken part in international contests. He is, indeed, something of a national hero. Some time ago Tommy Walker joined the fellowship of the church under the ministry of Dr. James Black, the minister of the famous St. George's West Church, Edinburgh. His heart is set on entering the ministry, and his hope is to work his way through his college career keeping himself mainly by his earnings as a footballer. Meantime little football is being played and he has put himself in the hands of the home board of the church to work, so far as football engagements permit, as a preacher at evangelistic meetings held in cinemas and elsewhere, where his prowess in other fields is bringing him large audiences and a good hearing for his message.

* * *

Principal Miller, Social Pioneer, Dies

Scotland has lost a notable churchman through the death on Jan. 3 of the Very Rev. J. Harry Miller, principal of St. Mary's College, St. Andrews. Although Dr. Miller spent the last few years of his life in this academic post his distinctive work did not lie so much in the realm of scholarship as of social service. As warden of the New College Settlement in a slum district of Edinburgh he led the ever changing teams of divinity students in work among the poorest classes. His real memorial is the one-time brewery which he acquired and converted into a social center with gymnasium, shower baths, playhall, and child welfare clinic with open air playground, to which were added in time clubrooms and a well equipped little theater. Dr. Miller had a charm and gaiety of spirit, along with deep evangelical fervor, that endeared him to his fellow ministers. To the students he was an inspiring influence. But it was among the poor, who never turned to him for help in vain, that the name of Harry Miller will longest be held in affectionate remembrance.

* * *

War Brings Peace

Nothing has been more astonishing about this strange war in which we are engaged than the immediate cessation of hostilities between Arabs and Jews in Palestine which followed its outbreak. Our Scottish missionaries say they could hardly believe their eyes when they saw Arabs embracing a Jew who when last seen was armed to the teeth for self-protection, or when they saw Arab ladies shopping in the new Jewish town of Tel-Aviv. Last year very few Jews ventured into our hospital at Tiberias; now fully half the in-patients are Jews. In reply to a comment on the change an Arab is said to have remarked: "The British government is the father of us both. Brothers sometimes fall out and quarrel between themselves, but if their father is threatened they join forces to defend him." Let us hope that the better relations will continue and make the difficult political problem of Palestine easier to solve.

* * *

The Last of the 'Presentees'

It is a long time since the church in Scotland fought and won its battle against patronage, the old system by which the right of nominating and "presenting" ministers to certain parishes belonged to the landlord of the neighboring estate. So long ago is it that one was surprised to learn that one of the "presentees" was still alive. He is so no longer. When Dr. James Murray, of the parish of Kilmacolm, passed away in December at the age of 90 the last vestige of the old practice disappeared. He was a worthy representative of a bad system. In his youth "a bonny fighter" for every good cause, he retained to within a few days of his death a delightful humor and an alert and forward-looking mind. Had all the ministers "presented" to their livings under lay patronage been like him there might have been little quarrel with the system.

GEORGE CARSTAIRS.

Donald Aldrich Stays In New York

Dr. Donald B. Aldrich, who had been called from the Church of the Ascension in New York to become dean of St. Paul's Cathedral, Boston, has declined the call.

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Peace by Spring Belgian's Aim?

Van Zeeland Reported Working with Roosevelt for War's End—Internal Phases of Mid-January Crisis

(Correspondence from Western Europe)

BRUSSELS, Jan. 22.—M. Paul van Zeeland, former premier of Belgium, made a speech on his return from the United States in which he talked very little about America, but attacked the present cabinet, and indicated that in his opinion a really good administration could do a lot better. You are permitted one guess as to who could do better. Press writers pointed out whimsically that every time van Zeeland, who got a degree from Princeton, comes home from the States he brings back a new word. This time it was "potentiality."

* * *

Potential Situations in Western Europe

It isn't a bad word to describe most of what has been happening in western Europe lately. Many expected that M. van Zeeland would be in the new cabinet that emerged from the shuffle in mid-January, when the number of cabinet members was cut from 18 to 14 and certain ministries, including the new ministry of information, eliminated. But there is a general feeling—I report it with no special knowledge—that M. van Zeeland is indeed a man of great capacity, that he will sooner or later be called on for some renewed task of public importance, and that he is not in the cabinet for the moment because he has other fish to fry.

* * *

Peace by Spring?

What is meant by "other fish"? Something interesting to Americans. Right or wrong, many informed Belgians, Dutch, French and English believe that M. van Zeeland did more in Washington than work on refugee problems; that he is tied in with some effort of Mr. Roosevelt's to promote a peace by spring, and that his first act here, to travel about among near-by capitals, had some purpose other than the one stated. Well, we shall see.

* * *

January Crisis Seen As Internal

The great crisis of mid-January has not entirely passed at the date when this is written, but leaves have been regranted and everyone hopes there will be no more threats of invasion for the moment. But in a circle of really well informed observers it is known that the crisis was in no small measure an internal one. The cabinet had just been shifted around. There were a series of German plane flights over Belgium. One plane came down with documents, either genuine or planted, forecasting an invasion. But this correspondent knew for two and a half weeks previously that mobilization into Phase D was to come about when it did; so how could there have been such a call as the result of a sudden scare?

The truth seems to be that German troop movements were heavy from leave replacements; a little handful of definitely unrepresentative Flemish nationalists, willing to jeopardize the good relations that level-headed Walloons and Flemish have constructively improved, opened themselves to the charge that German funds had been diverted to them from Essen, which means Göring's paper, the *Essener Zeitung;* a group of highly placed officers were anxious to get a more solidified army control; and it was found on a checkup that so many leaves had been granted that over a sixth of the shock troops were not in the line. All these factors happened at the same time and demanded action. It was disconcerting and alarming for a young man to be sitting in a cinema and see a notice flashed on the screen that his leave had been canceled. But the Belgians, whom this correspondent warmly admires, kept their poise remarkably. They have disagreements, but on the whole they are wholeheartedly united in their desire to stay out of the war, threats and appeals notwithstanding. It was not they, but the European press and American agencies, that made so much out of the situation.

* * *

Communists Are Active

One group perpetually troubling the waters here are the communists, who have been circulating material indistinguishable in ideas from nazi propaganda, and even surreptitiously getting it out from here to the French troops over the border. Another group is led by czarist Russians, now working feverishly to take advantage of the Finnish war to let loose if they can some legions of troops like those once led by Generals Yudenitch, Kolchak, Denikin and Wrangel. A third is a group of Breton autonomists, working, believe it or not, for separation from the rest of France. The Belgian authorities have had to watch these and many others, and have recently closed down a considerable number of newspapers, fascist, nazi, communist, almost entirely. It was a step taken regretfully and late.

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But the people here do not think that their present ticklish situation is one which permits groups dominated by outside direction to prepare the ground for any kind of anti-democratic push from within. The attitude is one which says: You have every chance at free speech so long as you recognize the peculiarly tense situation we are in and voluntarily respect certain obvious decencies. If you won't, we'll have to act. In every case I have known about in detail, I have felt the government warranted. The Flemish anti-militarist paper, *V.O.S.*, by agreement is permitted to circulate, even among the troops, *but* the agreement involved dropping the word "anti-militarist" from the paper's subtitle.

* * *

Holland Fights Propaganda

Holland has been having troubles of the same sort. It has had to consider restraints on foreigners carrying on propaganda of various kinds, and has a more substantial minority, probably, definitely sympathetic to nazi ideas. Local radio stations hitherto permitted to rebroadcast independently both local or foreign radio programs will not be allowed to send out foreign news and speeches. This especially hits all sorts of organizations with foreign interests.

DEVERE ALLEN.

Etienne Gilson to Lecture At Indiana

Prof. Étienne Gilson, famous French philosopher, has been appointed visiting professor at Indiana University and will deliver the annual Mahlon Powell lectures at the university during the week of March 3. Prof. Gilson's topic will be "God and Philosophy."

Students Give Banquet Costs To Finns and Chinese

Students at Wheaton College, Wheaton, Ill., have voted to dispense with their Washington's Birthday banquet, traditional high point of the college's social year, in order to devote the money to a fund for the relief of Finnish and Chinese Christian refugees.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for family. †Outstanding for mature audience.

Balalaika (MGM) Ilona Massey, Nelson Eddy, C. Ruggles, Frank Morgan	*Drama, with music.* Cossack prince, disguised, falls in love with "red" singer. Discover identities as war comes; he goes to war, she to exile. Reunion in post-war Paris.	Phony glorification of "old Russia" detracts. But musical portions are delightful and effect pleasant if you remember to take dramatic sequences with a grain of salt. *Entertaining.* M, Y
Five Little Peppers at Home (Col.) Edith Fellows	*Family-life episodes.* Polly's mine facing bankruptcy, family returns to cottage. A mine cave-in, a rescue!	Story made trivial by awkward handling; acting self-conscious. *Probably interesting to young audiences.* Y, C
Ireland's Border Line (Irish film) Jimmy O'Dea	*Comedy.* Somewhat Chaplin-like tramp helps capture jewel thieves and bring about a romance across the line dividing north from south Ireland.	Simple, unpretentious, with some interesting shots of Irish village life and humorous characterizations. Feminine acting a bit stilted. *Entertaining.* M, Y
The Light That Failed (Para.) Ida Lupino, R. Colman, W. Huston, D. Digges	*Filming of Kipling novel.* Lionized artist who had "painted to please" creates masterpiece as blindness approaches. Loses faith. Then, realizing devotion of friends, joins them in Sudan and ends life in senseless gesture of courage.	Story uninspiring because of hero's failure to stand up to difficulties. Motive for final gesture vague. But masterful playing of middle scenes by splendid cast worth seeing. *Good in spots, unsatisfactory as whole.* M
Little Old New York (Fox) Alice Faye, Brenda Joyce, R. Greene, F. MacMurray	*Historical drama.* Fictionized tale of Robert Fulton's efforts to get his Clermont built and launched.	According to this film, the Clermont was made possible by strangely virtuous barroom support. Incidents have trumped-up air; poorly told and acted. Perhaps slight value as showing early trials of steam enthusiasts. *Disappointing.* M, Y
Nick Carter, Detective (MGM) W. Pidgeon, Henry Hull, Donald Meek	*Spy story.* Foiling of attempt by foreign spy ring to smuggle blueprints out of factory making army planes.	Interest lies in clear-cut action rather than in involved sleuthing. Meek excellent in comedy scenes. Smoothly handled. Fairly exciting. M, Y
Rasputin (Concord Films) Harry Baur, Marcelle Chantal	*Historical drama.* French dialogue, English titles. Story of the "mad monk" through his exploits at Russian court.	Brilliantly acted and directed; impressive study of a man and the debauch of a regime. Not pleasant entertainment. *Brutal, powerful.* M

Best current films: *For Family:* Babes in Arms, Everything Happens at Night, Gulliver's Travels, Judge Hardy and Son.
For Mature Audiences: Mr. Smith Goes to Washington, Ninotchka, Swanee River, Secret of Dr. Kildare, We Are Not Alone, Gone with the Wind, The Earl of Chicago.

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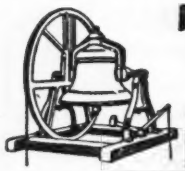

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